

x H 190.  
This Book was printed by  
Winker de Worde in the late  
dwelling House of his Master  
William Caxton in King Street  
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See Hearn's Glossary to Robert  
of Gloucester's Chronicle under  
the word wyttesontyd.

Douce.

36. (C. 20.)

Is a compilation from the Lombardica  
Historia, quæ a plerisque Aurea Legenda  
sæctorum appellatur. impress. Arge-  
ntinæ anno Domini MCCCCX. Finit.  
in vigilia sancti Thome Apostoli ~

1576 LIBER FESTIVALIS. (The Sermons on the  
Sundays and Saints Days throughout the  
year), in English; imperfect, wanting  
about twenty leaves, £6 6s

folio, (Printed at Oxford, by Rood and  
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\*\*\* This volume is of great rarity, very  
few books having issued from the Oxford  
press during the fifteenth century. It abounds  
with amusing stories and examples, and con-  
tinued in general use in the English Church  
till the period of the Reformation, when it  
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Rood 1531



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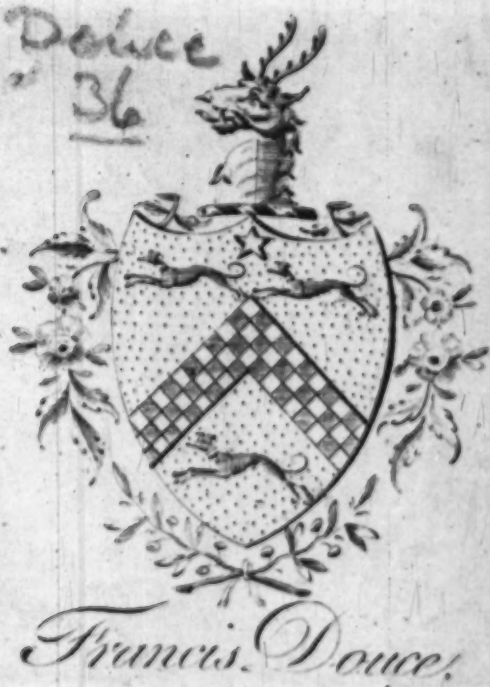
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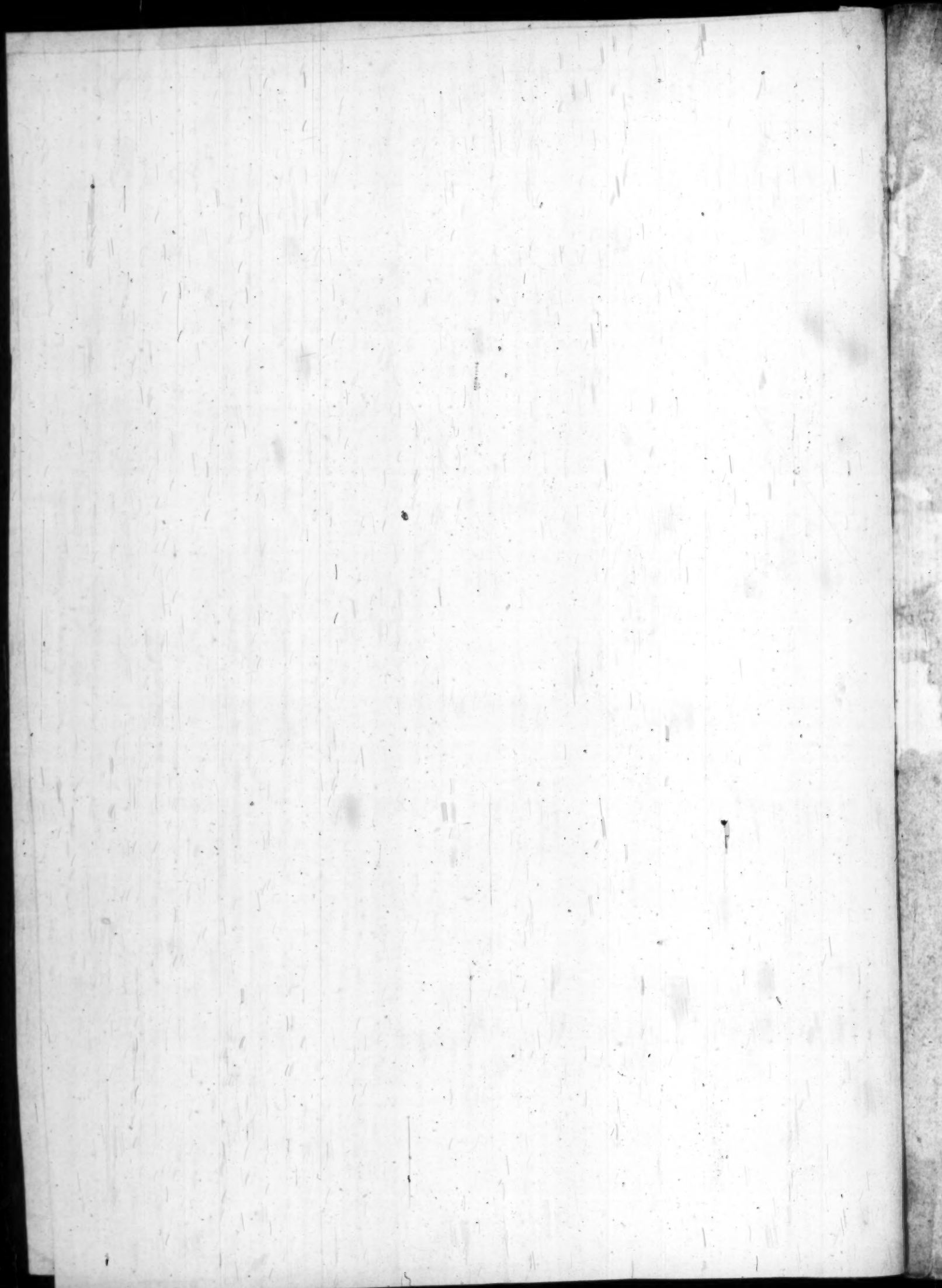
Rood 1531

This is Wynkyn de Worde's edition of 1496 printed in Caxton's house  
but the leaf CC has been inserted from another edition  
see Herbert's *Index* p. 124

The satirical writer (perhaps author) of the lines in the  
blank leaf at the end has wittily erased the word  
"festialis" in the title page, & substituted "bestialis"









**Incipit liber qui**

*Donat*

*Descriptus appellatur*  
**festialis appellatur**





V. Diddim Tysse Cart. I. VIII



Nym Ole Gledie. Johan Cart.

+ 1075

||||

||||

||||

||||

||||

## ¶ Prologus

¶ The helpe and grace of almyghty god thurgh the belechyng of his blesyd moder saynt Mary: be wyth vs at our begynnyng/helpe vs and spede vs here in oure lyuynge: And brynge vs vnto the blyss that neuer shal haue endynge ¶ Amen

**M**yn owne simple vnderstandyng I fele well how it fareth by oþther that ben in the same degre/ and hauen charge of soules and holden to teche theyr paryshens of alle the pryncypall festes that come in the yere/ the wyng vnto theym what the holy sayntes suffredē & deden for goddys sake and for his loue/soo that they sholden haue þ more deuocion in good saines and wyth the better wyl come vnto the chirche to serue god & pray his holy sayntes of theyr helpe

¶ But for many excuse hem for defaute of bokys and also by simplynes of conyng. Therfore in helpe of suche clerkes/ this treatys is drawen out of legenda aurea that he þ lyst to study/ Therin he shal fynde redy therin of all the princypalle festys of the yere of echeone a short sermon nedeful for hym to teche. and for oþther to lerne/and for this treatys speket of alle þ hye festys of the yere. I wyl and praye that it be callyd festyual þ whyche begynneth at the fyrste sonday of aduent in worshyp of god and alle his sayntes that ben wryten therin.



¶ Incipit liber qui festialis appellatur.



## Dñica prima Aduentus



ood men  
& wymen  
this daye  
is callyd  
the fyrste  
sonday in  
aduēt/wherfore holy chir  
che makech mencyō of þ  
comynge of criste goddis  
sone in to this worlde to  
bye mankynde oute of þ  
deuilles bōdage & to brin  
ge all well doers in to þ  
blys that euer shall last.  
& also of his othez comin  
ge þ shall be at þ day of  
dome/whā he shall come  
to deme al wyched doers  
in to þ peyne of helle for  
euer. ¶ But the fyrst co  
myng of cryste in to this  
world brought Joye and  
blyss with hym/therfore  
holy chirche vled songes  
of myrthe as (alleluia) &  
other ¶ And for þ secon  
de comynge of criste shal  
be soo cruell þ noo tonge  
maye tell Therfore holy

chirche leyth downe son  
ges of melody as Te de  
um lau. Gloria i excellis  
and weddyng/for after þ  
daye shall neuer be wed  
dyng more in tokenynge  
of vengauce þ cometh af  
ter/Thā after þ fyrst co  
myng of criste in to this  
world saint austyn sayth  
there ben thre thinges ry  
fe in this world/that ben  
burch traueyle and deth  
This is the testament þ  
adam our forme fad ma  
de to all his ofspyrng af  
ter hym þ is to be borne  
in sekenes/and for to ly  
ue in traueyle/and for to  
depe in drede. But criste  
he came to be our locour  
of this testamente/ And  
was born and traueyled  
and deyed. He was borne  
to bynge men out of sy  
kenes in to euer lastynge  
hele/he traueyled to byn  
ge man to euerlastynge  
reste/He deyed to bynge

man to euerlastyng lyfe

**T**his was þ cause of the fyrst comyng of crist in to this worlde wherfore he that wyl scape the dome that he shall come to. In the seconde comyng he must leye doug alle maner of pryde of herte & know hymself a wretche of erthe & hold mekenes in his herte/ he must traueille his body in goode werkes/ & gete truely his lyfelode with traueyle of his body/ and putte away alle ydlenesse.

for he that wyl not traueyle hys body in goode werkes as saynt bernarde sayth/ he shal traueyle euer with fendes in helle/ And for drede of deth he must make hym euer redy to god whā he wyl sende for hym/that is to saye shryue hym clene of all hys synnes/ & nott abyde fro yere to yere, but

as soone as he falleth anon rise vp and mekely take dome of his shrifte fader/ thenne shall he at that daye of dome haue grete worlhypp/ for ryght as a knyght shewed hys woundes þ he hath hade in batell in moche comending to hym righte soo þ synnes that a man hath doon & is shryuen of and doth his penaunce shall be moche worlhypp to hym/ and grete confusyon to the fende. And þ he hath noot shryuen of shal be shewed openly to alle the worlde/ in grete shame to hym. This is sayd for þ fyrste comyng of crist in to this worlde (Dominus veniet ad iudicium) **T**he seconde comyng of cryste is to the dome. (Tūc videbūt filium hominis venientem in nubibus cū potestate magna et maiestas



## Dñica primā Aduentus

¶ And these compynge  
shall be soo cruell/ that  
fyftene dayes afore shal  
come tokens of grete dre  
de/ soo that there by the  
people maye knowe that  
soone after cometh þ do  
me. ¶ Secuudum Jerony  
mū as Jherom sayth/  
¶ The fyrst day the wa  
ter shall ryle vpon þ see.  
¶ & it shall be hygher than  
ony hylle by .xl. cubytes.  
¶ The seconde day/ the  
see shal fal down so lowe  
þ vnneth it maye be seen  
¶ The thyrde daye alle  
the fyshes and bestes in  
the see shall make suche  
a crye and a royrge that  
noo tonge may tell/ butt  
god hymself. The four  
the daye the see and wa  
ters shall brenne ¶ The  
fyfte daye alle trees and  
herbes shall smete blode/  
and allmaner of fowles  
shall come to gyder/ and  
nocher ete nor drynke for

drede of þ dome that is  
comynge. ¶ The .vi. day  
alle grete byldynge cal  
telles towres keples and  
houses shall fall down/ &  
brenne tyl the sonne ryle  
apen. ¶ The .vii. daye  
alle stones & rockys shall  
bete to gyder þ eche shall  
breke/other with one hor  
rybly noyse/ the whyche  
shal be herde in to heuen  
¶ The .viii. daye þ erthe  
shall quake/so that there  
may no man stonde ther  
on/but shall falle downe  
¶ The .ix. daye þ people  
shall goo oute of theyre  
dennys/ and goo as they  
were myndeles and none  
speke to other ¶ The .x.  
daye/hylles & erthe shall  
be cun and playn.  
¶ The .xi. daye/alle gra  
ues & tombes shall open  
& the bodyes shal stonde  
vpon theym.  
¶ The .xii. daye/sterres  
shall fall from heuen she

tyng out brēnyng beemes  
a dredfull syghte to see

¶ The .xiii. daye/ they  
shall deye that berey lyf.

¶ The .xiiii. daye heuen  
and erthe shall brenne

¶ The .xv. daye heuen &  
erthe shall be made new  
& all peple shall ryle in þ  
age of .xxx. wēter. & come  
to þ dome. (Dñs venieet  
ad iudiciū cū multitudie  
angelor) Thenne shall  
come to þ dome our lord  
Jesu cryst very god and  
man wyth his angellys/  
and shewe his woundes  
freshe bledynge/ as that  
day he deyed on þ crosse  
wyth all þ instrumentes  
of his passyon. The sper  
crowne/scourges/nayles/  
hamer pynsons/ and the  
garlande of thornes/ to  
shewe what he suffred in  
his passion for mankēde  
Thēne maye they be so  
ry and ferde that haue  
sworne by his passyon or

woundes. or by ony mem  
bie of his body/that shal  
be a gret represse to theē  
butt they amende theym  
in thys worlde / or they  
deye. Thenne wyll oure  
lorde gretely thanke theē  
that haue doo mercy in  
this worlde for his sake  
to theyr euey cristen/and  
wylle saye thus to theym  
( Venite benedicci patris  
mei percipite regnum &  
Come ye my faders blef  
led children and receyue  
ye the kēgdom of heuen  
that is ordeyned to pou/  
& soo reherse to theym þ  
seuen werkes of mercy./  
whan I was hungry ye  
gaaf me mete. ( Sitiui  
et dedistis michi bibere.)  
Whan I was thursty ye  
gaue me drynke. & whan  
I was herberles. ye herbe  
red me. and so forthe all  
the werkes of mercy for  
whan ye gaaf ony thynz  
ge in my name / it was  
a tiii



## Dñica prima Aduentus

to me Thenne shall our  
lord rebuke the ryche peo  
ple/ that wolde not doo  
for his loue / nor forgyue  
noo trespasse for his sake  
And sayd to them/

(Discedite a me maledi/  
cti in ignem eternum)

Go ye cursed people in  
to euerlastyng peyn of hel  
le for whā I was a hun  
gred ye gaue me no mete  
ic. Thā may they be ful  
lopy and woo that euer  
our lord Jesu cryst shall  
thus rebuke them. for  
ther shalbe no man of la  
we to plete nor for golde  
nor for syluer nor othere  
yestes to helpe. for thay  
shall nocher mayster nor  
lordshyp helpe but all be  
set helyde/butt ryghte as  
a man hath done so shal  
he haue. And there shall  
be dyuerse accusers bothe  
aboue hym and byneth  
hym/ And on euery syde  
aboue hym shall be oure

lord Jesu Cryste hys do  
mys may (Iratus est  
furoz domini in populo  
suo) Wythoute mercy  
to them y dede noo mer  
cy/and soo accuse them  
of the leste thought that  
euer was a mys. On the  
ryght syde his angell tel  
lyng redely where whan  
and how ofte he dyde a  
rays On that other syde  
fendes chalengyng hym  
theyres as by ryghte for  
his wycked dedis. Under  
hym helle redy yf he be  
founde in sēne that daye  
they shall be peyned and  
in peyne withouten ende  
that daye poure people  
shall sytte wyth cryste at  
the dome/ and deme the  
riche people for the grete  
wrounges that they dyde  
to them. & they myghte  
gete none amendes tyll  
the daye of dome/thenne  
they shal haue theyr wyl  
le of the ryche people for

whan the ryche done the  
poure wrounge/they can  
doo nomore but praye to  
god to quyte theym at þ  
daye of dome. And so he  
wyll for god sayth thus.  
(Michi vindictam & ego  
retribuam) put alle to  
me/& I yelde euery man  
after his deserynge/ther  
fore whyle ye ben here/  
make ye amēdes for you  
re wyckenes. And make  
theym poure frēdes that  
shal be your domys men  
at the daye of dome. and  
truste not to theym that  
shall come after you/ lest  
ye be begyled. And drede  
the peyne of helle/ that  
neuer shall haue ende

(Narracio)

¶ Saynte Bede telleth  
how there was an hous/  
bonde man in Englonde  
that fyll syke/and ley de  
de from the eyn till on  
the morow. Thenne he

rose and departed his go  
des in foure partys and  
all his owne parte he ga  
ue to poure men/& wente  
and was a monke in an  
abbey that was nyhe the  
water syde. So to þ whi  
the water he wente euery  
nyght/ were it neuer soo  
colde & stode therw lon/  
ge/and suffred grete pe/  
naunce. And whan he  
was asked why he dyde  
soo to suffre that grete  
penaunce/ he sayd to el/  
therwe a greter peyn that  
he had seen. And he wol  
de ete but barley brede &  
drynke water all hys lyf  
after. And tolde two reli  
gyous men the peynes þ  
he had seen. & they were  
soo grete that they cowde  
not telle theym openly.  
He sayde that an angell  
lad hym in to a place the  
re that one syde was soo  
colde that noo tonge my  
ghte telle þ peyne therof



## Dñica in septuagesima

And the other syde was so hote that noman myght tell the peyne therof & soules were caste oute of that one in to þ other & that was a grete peyne to theym. And þ angell shewed hym þ fyre that come oute of helle þ was soo hote/ And so ferre as hym thought he myghte see it. he thought it brent hym. & in þ leme therof/ he sawe soules boyle vp and doune cryeng & waylyng for woo Also he herde fendes crye/ caste oute hote lede and bymstone to make her peynes gretter/ and so they tourmentad the soules in peyne.

¶ Now lord god for thy grete mercy haue mercy on vs/ & kepe vs fro choo peynes/ and brienge vs to the blyss of heuen/ that neuer shal haue endynge

Amen

## ¶ Dominica in septuagesima

¶ God men & wymen/ Men this day is called in holy chyrche/ þ son day in septuagesime/ for cause that holy chyrche is moder of all crysten people/ she taketh good hede to the children as a good moder oweth to doo and for as moche as she seeth hem full sore syke in synne/ and many of theym wounded to þ dethe wyth the swerde of synne/ the whiche synne hath caughte alle this yere to fore And namely thys crystmasse tyme that was ordeyned in holy chyrche for grete solempnyte/ for euery man sholde be besy to serue god with all his power/ by cause that cryste hymself shewed that daye swetnes of loue to alle crysten people./ for

may he was borne that  
tyme/ And in the same  
fleshe and blood as one  
of vs/and layd in a cra-  
dell more pourly than o-  
ny of vs/and was cryste-  
ned in water as ony of  
vs. And also he come to  
a weddyng for to clesse  
it from synne/and to ma-  
ke vs holy and breder  
to hym. and heyes to  
the kyngdome of heuen.

¶ For thys causes alle  
crysten people owen to be  
full glad in theyr soules  
as in that tyme makyn-  
ge solempnyte & myrthe  
and makinge hem bothe  
clene in body and soule.  
from alle maner of syn-  
nes./ And groundynge  
theym in grete sadnes.  
of loue to god. and to all  
crysten people. doȝge gre-  
te almes to theym that  
haue nede: But now the  
more harme is / for that  
hygh and solempne fest

is turned in to fylle & syn-  
ne and grete sykenes to  
the soule / as in pryde by  
dyuerse wyle in clothyn-  
ge/and in many dyuerse  
gyle vlyng/in to grete co-  
uetysle/and in to lechery.  
that sueth alway gloten  
In slewthe in godys ser-  
uice/as Jappys & vanyte  
syngynge rybaudry spe-  
kyng for vanyte caueth  
moche slowthe for amon-  
ge suche people. he is mo-  
ste worthy that mooste  
harlatry can speke. thus  
chyle solempne and hye  
festes that were ordey-  
ned to grete worlshyp of  
god and of our lady and  
all the sayntes in heuen.  
now ben turned in to gre-  
te offence to god/ Where-  
fore our moder holy chir-  
che seeng her children in  
suche dyspayre/as a mod-  
full of cōpassyon sorp in  
her herte for theym, thys  
day leyth down alleluia



## Dñica in septuagesima

and other songes of myrthe & melodye/ & taketh tractus/ that ben songes of mornynge ¶ Also for this holy sacramente of wedding is moche defouled by vanyte of synne/ therefore it is leyed downe this dayes & in aduente for many that ben now wedded yeeuech theym al luste and lykyng of the bodyes of fleshely lust of this worlde. And thynketh full lytyll of þe deeth that is full greuous that cometh soo soone after. But as it is red by grete clerkes/ it is more spessfull to mannes soule to goo/ to any hows there, as is a corps and wepyng/ than to goo to any hous. there as is grete reuel & moche myrthe for suche thynges make a man too foryete his god & hymself bothe but there as is a sight of a corse maketh a mā to

thynke on his deeth/ that is the specyall thyng to putt away synne & vanyte of the worlde. for Salamon sayth thus to his sone ( *fili memorare nouissima tua et in eternū non peccabis* ) Some haue in thy mynde þe thou shall deye & þe shal neuer synne dedely / thus holy chirche hauyng grete compassyon of her childre ordeyneth .iij. maner of salues to helpe & to hele her children that ben to thynke on deeth inwardly to labour besely & to chastyse þe body resonably. the fyrst is to thynke on deeth inwardly/ holy chirche yeeuech ensaple this daye in the office of the masse ( *Circūdederūt me* ) The sykenes of deeth hath bechlypped me/ th<sup>9</sup> sayth he techig euery good childe to haue in mynde how harde he is bestad with deeth

on eche syde / in soo mo:  
che that he may not sca:  
pe noo way. but euer dech  
sueth hym wyth a bowe  
drawen & an arowe euer  
therin redy to shote hym  
he wote neuer what tyme  
¶ This is a pryncypall  
salue to euery man that  
taketh it to herte to putt  
awaye all maner of va:  
nyte and vayne myrthe.  
But for to vnderstonde  
this y better I shew this  
by ensample.

¶ Narracio.

¶ I rede of a kynge y  
euer was in heuy sorowe  
and he wolde neuer lau:  
ghe ne make mery/chere  
but euer was in moynyn  
ge & in heuy nes/therefore  
his mayny and all other  
men were greued/ Ther:  
with they yede to y kyn:  
ges broder/ prayng hym  
to speke to the kynge/ &  
sayd he greued alle thoo  
that where aboute hym

with his heuy chere/ and  
counseyled hym to leue  
it and make lyght chere  
in tyme comynge Then  
ne was this kynge wyle  
and thoughte to chastyle  
his broder by a whyle/ &  
wrothly bad hym goo ho  
me & doo that he had to  
doo. Thene was the ma  
ner of the countrey that  
whan a man shold be do  
ne to dethe/ sholde come  
trompettes and trompe  
afore his gate. Thenne  
sayd the kynge byddynge  
theym goo trompe afore  
his broders gate. & men  
goo with theym to areste  
hym/ and byng hym by  
fore the kynge/ And in y  
meane whyle/ the kynge  
called to hym seuen men  
that he trust on and bad  
hem y whan his broder  
was come to drawe her  
swerdes and set hem atte  
his breste afore his herte/  
So whā his broder was



## Dñica in septuagesima

come they dyde / as the  
kyng bad hem. than the  
kyng commaunded alle  
men to daunce. & to ma-  
ke reuell al þ̄ they cowde  
and so they dyden thēne  
sayd the kyng to his bro-  
der / why art thou so heuy  
of chere / heue vp thy hede  
and be mery for all this  
myrthe is made for the /  
Thenne answerde he &  
sayde / How sholde I be  
mery of chere and see he-  
re seuen swerdes sette to  
my herte / and wote not  
who shal be my dech fyr-  
st / Thēne sayd þ̄ kyng  
put vp your swerdis and  
spake to his broder thus.  
It fareth by me þ̄ seuen  
dedely synnes be euer re-  
dy to reue me of my sou-  
le to þ̄ hert / and this ma-  
keth me that I may ne-  
uer be mery & make glad  
chere / but euer am a fer-  
de of deche. for my soule  
that is þ̄ lpf of my body

Thenne sayd the broder  
I crye the mercy / for I  
knew neuer this tyl now  
& shall be wylser euer af-  
ter This I say boldly he  
þ̄ wyl take this to hert /  
he shall haue better wyl  
to loure thā to laughe to  
syghe than to be glad / to  
wepe than to synge soo þ̄  
he shal fynde the mynde  
of dech þ̄ pryncypal salue  
of almaner of synne also  
pryncipali we must haue  
in mynde þ̄ peynful dech  
of our sauour þ̄ he suf-  
fred for vs alle / of þ̄ whi-  
che is made mencyon in  
þ̄ fyrst chapitre of trenys  
(Attendite et videte si est  
dolor sicut dolor meus)  
That other salue is to  
laboure besely in this worl-  
de / of this labour spekech  
saynt poull in the pistle  
of this day & sayth ( Sic  
currite ut comprehendatis )  
Renne ye soo þ̄ ye maye  
haue þ̄ game / by this ren

nyng ye shall vnderstonde  
 þ he þ renne for þ game  
 enforlich hymself wyth  
 al his might to rene fast  
 & soo must every seruaunt  
 of god enforce hym to la-  
 bour besily in þ degree/ þ  
 god hath sette hym in &  
 meny of holy chirche must  
 labour in studyng & pray-  
 yng & to teche þ peple þ  
 law of god. Lordis & ten-  
 ter meny must labour to  
 kepe holy chirche in reite  
 & peas & other comyn pe-  
 ple must labour to gete li-  
 uynge to thyle other de-  
 grees & for hemself bothe  
 to soule & body. And for  
 noo man sholde excuse  
 hym from this labour:  
 Cryste in the gospel ye-  
 ueth an ensample sayn-  
 ge thus: (Primo mane  
 conducere operarios) An  
 husbounde man went in  
 to hys gardeyn or vyne-  
 yerde at pyme and apen  
 at vndren or myddaye/ &

at eynslonge tyme. And  
 he hyred people to labour  
 by all þ tydes of the day  
 This is to vnderstonde  
 all the grees of the worl-  
 de/ for as Job sayth/ A  
 man is borne to labour &  
 traueyllen in thys worlde  
 as a byrde to flee./ And  
 saynt Bernarde sayth./  
 He that wylle not labour  
 here in this worlde/ he  
 shal labour with the fen-  
 dis in helle. for that is  
 the testament of Adam/  
 that he sette to alle hys  
 offsprynge/ labour & tra-  
 ueyll. ¶ To this labour  
 he gyeueth ensample and  
 reherseth how god ma-  
 de Adam and Eue to la-  
 bour to kepe paradysle/  
 and bad theym ete of all  
 the frutes/ that was in  
 paradysle/ except one tree  
 that he kepe for hymself  
 soo as ofte as they sawe  
 that tree/ they sholde  
 (thynke



on him that made theim  
 & knowe hym for theyre  
 god. And for they sholde  
 not ete therof in peyn of  
 dethe & of dampnacyn.  
 Thenne the fende sawe  
 theym in so moche Joye  
 that they were in & hym  
 selfe in so moche peyne  
 And woo þ he had grete  
 enuy to theym/and wen-  
 te to eue : and asked why  
 they ete not of the frute  
 of that tre/ And she sayd  
 god hath forbode vs that  
 tre in peyn of dethe The  
 ne sayd the fende/ he wo-  
 te full wel þ & ye ete ther-  
 of/ye sholde be lyke god/  
 kno wyng bothe good &  
 euyl. And yf ye wyl pro-  
 ue that I saie sothe/ete  
 therof and assaye. Then-  
 ne toke Eue of the frute  
 and gaaf adam and bad  
 hym ete therof & assaye.  
 And for adam loued her  
 well & wolde not wrath  
 her/ toke an apple & ete.

And anone therwith ey-  
 ther of theym sawe othe-  
 res shappe/& were alha-  
 med. And toke leues of a  
 fygge tree & soo keuered  
 her membres. Than cos-  
 me oure loide to adam &  
 sayd (Quare fecisti hoc)  
 why halte thou doo soo/  
 & he sayde (Mulier quaz  
 dedisti michi sociā) The  
 woman bad me/ Thēne  
 sayd our lord to eue/why  
 dydest thou thus. (Ser-  
 pens decepit me.) The  
 serpēte begylde me Thē-  
 ne for they myghte not  
 deye in paradyle ne suf-  
 fre no penaunce/therefore  
 he drote hem naked out  
 in to this world þ is full  
 wretched wepyng & wap-  
 lyng full sore syghyng  
 to goo and gete her mete  
 with grete labour & tra-  
 ueyll & deye at the laste  
 Than prayd adam oure  
 lord sore wepyng/he shol-  
 de not take grete vengau

ce vpon theym/ but haue  
mercy on them/ & pyte  
for they were begyled by  
enuy & malyce of the fen  
de/ and by innocensye of  
theymselfe þ they wylte  
nott what they dyde/

+ Thene had our lord ru  
che on them/ & for they  
were bothe naked he clo  
thed thym in pylches/ &  
badde theym goo labour  
and traueyle for theyr ly  
uynge/ And sayd to Eue/  
(In dolore paries filios)  
In sorowe & woo thou  
shall bere thy children/ &  
take adam instrumentes  
to labour with and lefte  
theym there. ¶ By thys  
ye shal vnderstonde & ta  
ke ensample to labour be  
sely. for & adam & Eue  
had laboured besely. the  
fende had neuer ouerco  
me theym. for the fende  
desyreth noo more whan  
he wolde tempte a man  
but for to fynde hym ydle

And therfore knowe ye  
well that it is a riche sal  
ue agaynst synne/ for to  
labour besely. ¶ The  
thyrde is to chastyle the  
body discretely. ¶ Vnde  
Paulus. Cautigo corpus  
meū & i seruitutē redigo)  
I shall chastyle my bo  
dy/ & dresse it in seruyce  
of my soule/ for mannys  
fleshe is soo wylde & soo  
lusty to synne that it wyl  
le nott in noo waye leue  
hys lust to serue god/ but  
yf it be chastyled with pe  
naunce. for it must be cha  
styled some tyme wpyth  
peyne. Thus dyde adam  
& Eue in ensample þ all  
other þ shall come after  
hem shold doo the same  
for many a peres before  
her deth eyther of theym  
stode in water a nyghtes  
vp to the chyn one ferre  
from a nother to suffre  
penaunce tyll her fleshe  
was as grene as glasse



## Dñica in septuagesima

for colde. Thēne come þ  
fende to eue also bryght  
as an angell/and layd þ  
god had sente hym from  
heuen. and bad her goo  
to Adam & saye to hym.  
that god bad hym leue  
his penaunce for her trel  
passe was forgyue. And  
Eue dyde soo. but adam  
wylt wel þ it come from  
the fende & not from god  
he layd to eue whā god  
droue vs out of paradyse  
for our synne & had cō  
passyō on vs/for we wep  
te sore on hym. & prayd  
hym mekely of mercy he  
letted vs here to penaūce  
to oure lyues ende. And  
therfore goo agayne for  
the more penaunce þ we  
doo the more shalbe our  
mede. And therfore goo  
agayn & doo thy penaū  
ce in goddis name. yet þ  
fēde come ayen þ secōde  
tyme & layd to Eue. god  
of hys grace hath take

reward to your penaūce  
that ye suffre & hath for  
gyue you. Thēne went  
eue to adam & tolde hym  
soo. Thēne layd adam  
I wote well þ he þ hath  
layd soo to the is our en  
mye/for our penaūce gre  
ueth more hym than vs/  
and he wolde haue vs to  
leue of & so to lese our me  
de/ but doo we fourth ou  
re penaunce to oure lyues  
ende. for god taketh no  
ne hede to þ begynnynge  
of a thyng/but to the en  
dynge/Pet þ fende came  
ayen the thyrde tyme to  
Eue & layd/ goo thou to  
adam & saye to hym þ he  
began foule & wel fouler  
wylle ende/for fyrst he trel  
passed by innocēcy and  
disceyte of the fende/and  
now he synneth by good  
delyberacyon & wylle not  
doo as god byddeth hym  
wherfore your trespas is  
worthly dampnacyon.

Thēne was Eue aferde  
 & tolde adam so. Thēne  
 adam lyked sore & wepte  
 & sayd to her vnaupsed.  
 Woman god made þ of  
 one of my rybbes for to  
 helpe me and cōforte me  
 And now by techyng of  
 the fende thou arte bely  
 to combre me agayn/ but  
 thynke how oure fyrste  
 synne stanke in þ syght  
 of god/ þ al our ofspyrng  
 shalbe enfect & haue reprie  
 ue therof into þ worldes  
 ende./ Wherfore though  
 we myght doo also mo/  
 che penaūce as al our of/  
 spyrng myght doo/ yet it  
 were so lytil to quyte our  
 lord god for our trespas/  
 butt god of hys specyall  
 grace aloweth a good  
 wylle. Thēne went Eue  
 ayen to her penaunce as  
 Adam bad/ & than sayd  
 adam/god wyll sende vs  
 þ oyle of mercy whan ty  
 me of mercy is ¶ And so

adam & eue dyde theyr pe  
 naūce to theyr lyues ende  
 & whan adam had lyued  
 ix. C. yeres & .xxx. & had  
 xxx. lones & .xxx. dought  
 ters they deyde/ & were bo  
 the bured togyder adam  
 & eue. Thus ye may sce  
 well þ adam & eue were  
 full holy or they deyed. &  
 thought on deeth full in/  
 wardly. & laboured full  
 besely & chastyled her fles  
 she ful resonably/ and so  
 muste wee doo that come  
 of theym that wyl come  
 to the Joye of paradys  
 in tokenyng here of this  
 sonday is called the son/  
 day in septuagesime a nō  
 bre of .lxx. The whyche  
 nombre begynneth this  
 daye and endeth on ester  
 euyng/ soo holy chyrche is  
 moynyng from this day  
 tyll Ester euyng/ than she  
 taketh comfoite agayne  
 in partye of one alleluia  
 wyth a tract./ for it is



## Dñica in sexagesima

not yet in full myght tyl  
saterday in esterweke/ þ  
whiche is called (Dñica  
in albis) than she leyeth  
doun the tract & grapell  
& syngech double alleluia  
tehyngge all cristen men  
to labour & doo penaunce  
truly tyl the saterdaye þ  
is to a mānis lyues ende  
that is tyl the soule goo  
to rest/ yet is not þ soule  
in ful reste tyl þ saterday  
(in albis) þ is tyl þ daye  
of dome/ whan the body  
& the soule shall come to  
gyder/ & be clothed (in al  
bis) þ is in whyte seven  
tymes swyfter than the  
sonne/ & than they shall  
syng double alleluia/ þ is  
to saye/ Lorde make vs  
saaf in euerlastyng blyss  
¶ To the whiche bryng  
vs he that for vs al dyed  
on the rode tree/ Amen:

¶ Dominica in  
Sexagesima

**G**od men & wymen/ This daye is  
called þ sanday in sexa/  
gesime/ that is þ nombre  
of .lx. the whiche nombre  
holy chirch techeth euery  
man & womā to thynke  
how short our lyf is now  
in our dayes/ for somety/  
me people lyued .ix. .C. ye  
res & more/ and now thre  
score or four score is a lon  
ge lyfe But the grace of  
god & his mercy & good/  
nesse is somoche þ yf we  
wyl do our besynes and  
dplygence to serue god &  
plese hym/ he wyl yue  
vs almoche Joye & blyss  
in heuen as he gaf to A/  
dam & Eue that lyued so  
longe/ but he þ wyl haue  
þ Joye & blyss must doo  
thre thynges. One is he  
must hate synne namely  
& suffre trybulacyon me/  
kely/ & doo almes dedes  
wylfully. Than for our  
dayes be shorte we must

the more trybulacyō luf-  
fre mekely & with pacy-  
ente hert & not grutchyn-  
ge & dysleale cometh of  
specyall grace. for it is re-  
medye for synnes here in  
this world/ for penaunce  
or ellis for grete encrea-  
chyng to hys Joye in a  
nother worlde/ Wherefore  
goddes apostel poul wyl  
þ all crysten people shal  
take ensample of hym/  
for he suffred moche try-  
bulacyon pacyently þ he  
reherseth in the psal of  
this day. And sayd thus  
(In laboribus plurimis  
Poul sayth/ I haue be in  
many grete traueylles &  
often tymes in pryson so  
re bounden wyth cheynes  
of yren (Quinq; virgis  
celus) fyue tymes beten  
wyth rodrys & scourgys/  
on my bare body wyth  
payneries (Semel lapi-  
datus) And ones beten  
wyth stones/ and thre ty-

mes in shyppe brekynge  
(Nocte ac die in pfundo  
maris fui) And I was  
in the grounde of the see  
a nyght & a day. (Sepe  
in piculis flumiū) Many  
tymes in peryll of flodes  
(Periculis latronū) In  
peryl of theues & in peryl  
of fals bretherny þ he wed  
true loue to me and were  
falle & counseyled other  
to dome diseale & trouble  
(In fame et siti) In hun-  
gre & thurst (In ieiunijs  
multis) In moche fastyng  
(In multis vigilijs) In  
long wakynge (In frigore  
In colde and in many  
other myscheues & peryl  
þ were to long to tell/ &  
all he suffred wyth good  
wyl. & euer thaketh god  
of his swete lone/ for wel  
he wylt that al thys try-  
bulacyons & dysleale was  
for synne þ he had done  
tofore/ & to encrease hys  
meryte & Joye þ sholde



## Dñica in sexagesima

come after/ wherfore all  
cristen people þ̄ wyl pley  
se god what mane: disea  
se or trybulacyon. þ̄ come  
to hem be it likenes losse  
of catell or other goodes  
or dech of frendes take it  
paciētly & mekely/ & thyn  
ke it cometh for synne þ̄  
thou hast doo tofore or el  
les for grete encrease of  
Joye & blyſſe þ̄ þ̄ shalt  
haue after/ for it cometh  
of speyal grace there as  
god vyliteth and cometh  
there as god sendeth/ but  
there as he suffereth alle  
theyr wylle is noo good  
sygne þ̄ he loueth. And  
therfore thanke god euer  
of his vyltyfacion and be  
seche hē euer of his mer  
cy/ god knoweth our en  
tent/ And therfore he for  
geueth soone to alle that  
askech mercy with a me  
ke herte. Thus muste a  
man suffre trybulacyon  
pacyently/ He must also

doo almesse dyscretely/  
whiche be fyguered by thi  
se lx. dayes. for. lx. is sixti  
ethes. & soo that by. vi. ye  
shall vnderstonde the. vi.  
werkes of mercy. that co  
men out of the. x. cōmaū  
demētes/ the whiche ben  
thyle/ To geue mete and  
drynke/ clothe/ herborow  
vylite prysoners/ comfort  
þ̄ syke blynde lame/ & to  
berye hem that ben dede  
Thyle ben þ̄. vi. werkes  
of mercy/ the whiche alle  
cristen people muste doo  
that wyl be saued & ha  
ue mercy of god/ wherfo  
re Sexagesime begyneth  
this daye and endeth the  
wednesday in esterweke  
the whiche holy chyrche  
speketh of thus (Venite  
benedicti patris mei &c.)  
Come ye my faders bleſ  
sed children and take the  
kyngdom of heuen. that  
is ordeyned for you. thes  
se same wordes god shal

say to you at the daye of dome/ and to all þ hath done almes dedes dyscretly/ & fulfyll þ werkes of mercy yf they were of power/ & yf tho þ beyn not of power muste doo her good wyll and that shal fulfyll þ dede/this muste be doo dyscretly. ¶ And how god teche this daye in the gospell by ensample and sayth thus./ (Exijt qui seminat seminare semen suum.) A man went to sowe his seedes/ And as he sowe/ some fell by þ waye/ & fowles come & ete it./ And some fell amonge thornes and was lost/ And some felle in good erthe. & brought forth an L. folde encrease To this crist sayth thus hymselfe (Ego sum via veritas et vita) I am that very ryght true lyff & waye to heuen. Thene falleth his sede bysyde þ

waye þ yeueth not his almes for crystys sake dyscretly/ but for pryde pompe and vany glory of the worlde/ and so leleth hys mede. and that I proue by ensample.

### ¶ Narracio

¶ There was in Irland a wonder riche man and dede moche almes in his lyfe/ in somoche that the peple wende he had be a saynt. But whā he was dede he appared to one þ he loueth wel in his lyffe as placke as ony pytche with an horryble stynte & sayd ye wene þ I be a saynt/ but now I am suche as yf seest. thene sayd he/ Where be thy almes dedes/ & he sayd/ þ wynd of vany glory hath blowen theȝ away/ for he þ doth his almes for vany glory of þ worlde. leleth hys mede/ & þ fendes of þ eyre destroyeth it/ Also



## Dñica in sexagesima

he leseth hys mede that  
 yeueth hys almes to su-  
 che as he knowe þ þey in  
 dedeip synne/ & so to ma-  
 yntene theym in her syn-  
 ne his seide falleth amon-  
 ge stones & wereth drye  
 & so leseth his mede/ hys  
 leide falleth among thoz-  
 nes þ yeueth his good to  
 ryche people þ hath noo  
 nede therto/ & soo leseth  
 theyr mede But his seide  
 falleth in goode erthe/ þ  
 yeueth his almes to good  
 true people / for they be  
 goddis erthe/ & þ seide shal  
 yeue an hundred fold en-  
 crece in euerlastyng Joye  
 & blyss/ & shalbe euerla-  
 styng fode to theym that  
 doon thus her almes dis-  
 cretly. ye muste also hate  
 synne namely & flee it in  
 all þ ye may/ for he þ ha-  
 teth & fleeth synne/ loueth  
 god and god loueth hym  
 for god hateth synne in  
 somoche þ he toke ven-

gaunce on alle þ worlde  
 for synne of lechery/ & in  
 specyal for þ synne ayenst  
 kynde. for whan god sa-  
 we this synne reynyng in  
 all the world soo vnwor-  
 chely/ he sayd thus/ Me  
 forthynketh þ euer I ma-  
 de man/ and sayd to Noe  
 (fac tibi archam) make  
 þ a shyppe of planed boz-  
 des/ as I shal teche the/  
 & make chambres therein  
 and take of alle cleue bel-  
 tes the couple by hymself  
 and mete & drynke with  
 hem. Than made Noe  
 this shyp as god taught  
 hym square in þ botom &  
 in .L. cubytes of lenht/ &  
 l. cubytes in brede. & .xxx.  
 cubytes of heygth/ & this  
 shyp was in makynge a  
 .L. yeres to shewe howe  
 mercyable god is in tary-  
 eng to take yf the people  
 wold amēde hem/ & how  
 lothe he was to doo ven-  
 gaunce/ but þ people was

euer lenger þ̄ wors/thēne  
 by helpe of angellys alle  
 maner byrdes and bestis  
 were brought to noe/and  
 whan all were broughte  
 to the shyp/ our lord bad  
 noe & his wyfe & his.iii.  
 lones god in to the shyp  
 by hemselfe/ & noes wyfe  
 and her lones wyfes by  
 hemself. for þ̄ men shold  
 not comen with þ̄ wym/  
 men/ so whan they were  
 alle ynne/ god closed the  
 dore to hē withoutforth.  
 (Quadragesima diebus et  
 quadragesima noctib⁹ apti  
 sunt celi) Thenne it rey  
 ned xl dayes & xl nyghtes  
 þ̄ the water bare þ̄ shyp  
 hygher than any hyll by  
 xl. cubytes. and stode styl  
 an. L. dayes & xl. & drow  
 ned all the worlde bothe  
 people & bestes saue those  
 that were in the shyp/ yet  
 Josephus sayth of arma  
 ny ther is an hyll. & þ̄ is  
 called Barus/ that was

hygher thā þ̄ water was  
 and therfore dyuerse peo  
 ple haue oppynyōn. there  
 was moche people saued  
 so Noe was in the shyp  
 all a yere/ and thēne put  
 oute a rauen for to bryn  
 ge worde to knowe yf þ̄  
 reyne water leaced or no  
 And he come noft ayen.  
 Thenne he sent oute a  
 douue & she come ayen.  
 and brought a braunche  
 of olyue in her bylle. and  
 therby noe knewe wel þ̄  
 the water was leaced in  
 some place. Thenne as  
 god bad Noe wente oute  
 and toke the vncleue bes  
 tys from the cleue & bren  
 te þ̄ vncleue bestys in sa  
 crefyre to god/ And that  
 pleyced god soo wel that  
 he gaaf hem & alle þ̄ co  
 me of hem after leue to  
 ete flesshe of all cleue bes  
 tes. & for to drynke wyne  
 there as before the flode  
 The people ete & dran/



## Dñica in sexagesima

he noo thyng but water.  
for therth was so fertyll  
in it selfe tofore/ that the  
people neded none other  
fode/ butt such as come  
of the erthe Thus maye  
ye see & vnderstonde how  
grete vengaunce god to/  
ke on alle the worlde for  
synne/ & now there is as  
moche synne as euer the  
re was in thoo dayes/ &  
moche more in many de  
grees/ where I drede lest  
god wyl take vengaunce  
on vs/ & wold on this ty/  
me were not the prayers  
of holy chyrche & goode  
sayntes/ & in especial by  
the prayers of oure lady/  
and that ye shall here by  
ensample of saint domp  
nyk/ As he was in hys  
prayers/ he sawe our lord  
Jesu cryst holdyng thre  
speres in his honde redy  
to shote hem in to thys  
world for vengaunce/ & al  
for sene. thene come our

lady knelyng before our  
lord & sayd/ my dere sone  
what wyl ye doo/ and he  
sayd/ my dere moder. the  
world is soo full of sene  
of pryde couetyse lechery  
and other synne/ that I  
wyl shote thise. iij. speres  
of vengaunce on þ people  
Thenne sayd our lady/  
my dere sone haue mercy  
on hem & abyde a while  
for I haue somme true  
seruautes/ þ whiche shal  
preche and teche þ peple  
to come hem from synne  
And thus by prayer of  
oure lady/ god spared to  
take vengaunce/ but now  
þ world is soo ful of syn  
ne & cursed luyng of fal  
se extorcion & oppressio of  
þ poure people/ that they  
crye to god for socoure &  
helpe/ wherfore it is full  
lyke þ we shalbe smyten  
full soone with some gre  
uous vengaunce / other  
wyth derth / other wyth

de the of pestylence/ wher  
fore it is nedefull for vs  
to praye besely to our la-  
dy þ she may pray for vs  
to her dere sone our lord  
Jesu cryst to spare vs in  
our dayes/ that we now  
haue grace & mercy now  
and euer. Amen.

**D**ominica in  
quinquagesima

**G**ood men & wym-  
men. This daye is  
called þ soday in quin-  
quagesime. Thys worde  
quynquagesime is a nom-  
bre of .l. the whiche nom-  
bre betokeneth remysyō  
and Joye/ for in the olde  
lawe/ euery .l. wynter all  
maner of people that we-  
re ouerset with seruice of  
bondage whan they co-  
me to that age they were  
made fre in grete Joye  
& myrthe to hem/ wher-  
fore this nombre begyn-  
neth thys day/ & endeth  
on Esterday/ shewyng þ

all cristen people that be  
oppressyd with ony tribu-  
lacyon or dylease here in  
this world/ shalbe made  
fre/ & haue remysyō at  
the day of dome/ and be-  
hepes in þ kyngdom of  
heuen. and yet in comfor-  
tyng of al cristen people  
Euery .l. wynter þ pope of  
Rome graunteth full re-  
mysyō of all synnes to  
all cristē people þ cometh  
to Rome þ yere And for  
all þ may not come the-  
der to haue this pardon  
The pope of heue Jesu  
cryst of his spycal grace  
graūteth to all cristē peo-  
ple ful pardon of all syn-  
nes in her last ende/ soo þ  
they wyll kepe thre thyn-  
ges here in this worlde./  
Confessyō/ contricyō/ &  
satisfaccyō. Holy shryfte  
of mouth/ with contriciō  
of herte/ and satisfaccyō  
in dede doyng./ Also  
he muste haue charyte



## Dñica in quinquagesima

wythoute feynyng/ & stable feyth withoute flate-  
ryng & wythoute thyle/  
there may noo man ha-  
ue pardon at Rome nor  
elles where & therfore he  
þ wyll be assayed of the  
pope of heuen & haue cle-  
ne remysyon/he must be  
contryte soz for his syn-  
nes/& shryue hym clene.  
& be in ful purpose neuer  
to synne more. And they  
that done thus.god wyl  
forgyue theyn al her syn-  
nes/ for a man may ha-  
ue soo grete & suche con-  
tricion þ it may quenche  
alle the peynes that euer  
were ordeyned for hym.  
Take ensample by peter  
þ forloke criste. iij. wyth  
grete othes/ butt he was  
after contryte & soz (Et  
fleuit amare) And wept  
full bytterly/ & god that  
of mercy forgaue him his  
trespas/and made better  
there to hym after than

he dide tofore. for he shal-  
de be in noo dyspere and  
drede.

### ¶ Narracio.

¶ We fynde of a grete ry-  
che man þ was soo wy-  
ked in his lyfe/ þ moche  
people demed hym damp-  
ned to helle/so he felle sy-  
ke/& feled hymselfe þ he  
shold be dede/& he thou-  
ght hym how wyked he  
had be in his lyuēg.& to  
ke suche a contricyon to  
hym & soo grete sorow/þ  
he wept nyght & dayeuer  
whan his synne come to  
his mynde/& so leye. viij.  
dayes &. viij. nyghtes and  
shroue hym clene & toke  
grete repentaūce to hym  
and euer cryed god mer-  
cy soo that all the people  
had grete pyte on hym./  
and than dyed. Thenne  
it happed that there was  
a monke in an abbey. þ  
deyed the same tyme./  
And was made by hys

abbot to come agayne to  
tell hem how he fared &  
soo he dyde/ & sayd to the  
abbot whan he was co-  
me. Syre I am come to  
kepe my promyle. I pray  
you gyue me leue to goo  
ayen/ for I goo to Joye  
Thā sayd þ abbot/ was  
there eny moo that dyed  
whan thou dydest þ wen-  
te to Joye but thou/ & he  
sayd ye forsoth/ one & no  
moo/ & þ was þ soule of  
suche a man & tolde hys  
name/ Thēne sayd thab-  
bot now I know wel þ  
arte not my monke/ butt  
some fēde is come to tēp-  
te me for we know well  
yf ony soule be in peyne/  
he is one of tho. Thēne  
sayd the monke full vn-  
worthely/ is ony man to  
knowe þ preuyte of god/  
dis dome/ for þ man had  
soo grete contrycyon and  
repentaunce/ & wept soo  
bpytterly for his synnes/ þ

the water of his eyen pes-  
ryshed thugh all his clo-  
thes to the groude/ wher-  
fore goo thou thyder to  
morow/ & whā þ fyndest  
it true þ I saye thenne  
byleue me. & I goo to es-  
uerlastyng Joye & blyse  
Thenne wente thabbot  
thyder & founde that it  
was tru as þ monke had  
sayd/ & there kneled þ ab-  
bot doug & thanked god  
and bad all the people to  
be glad þ god is soo mer-  
cyful & þ he had þ know-  
leche. ¶ Here ye may see  
þ grete contrycion þ this  
man had quenched þ gre-  
te peyne þ was ordeyned  
for hym/ thus ye may see  
how grete helpe it is to  
a mānys soule to be con-  
tryte & sorp for his synes  
& to drawe a man to the  
more contrycion thole. I.  
dayes the psalme in the  
psaulter. (Miserere mei  
deus) is more reherled



## Dñica in quinquagesima

thysle dayes than ony o-  
ther tyme of the yere/the  
whiche is thus moche to  
saye. God for thy grete  
mercy haue mercy on me  
and whan a man is sorow  
for his synes & sayth th<sup>o</sup>  
wyth a sorowfull herte/  
god hered hys prayer. &  
forgeueth hym hys tres-  
passe. so that he be neuer  
in full purpose to synne  
more/but to amēde hym  
and be in parfyghe loue  
and charite without ony  
feynyng. & but he hath  
charyte without feynēg  
all this auaylleth not. &  
by this ensample.

### ¶ Narracio

¶ There was a man þ  
had .v. sones & had foun-  
de hem long to scole and  
cost hym moche good. so  
on a day he called his .v.  
sones be fore hym & sayd  
children I haue founde  
you longe to scole & haue  
spēnt moche good vpon

you. I see noo grete pro-  
fyte therof/wherfore but  
ye wyll among you alle  
assoyle me a questyon/ I  
will doo nomore coste on  
you ne fynde you no len-  
ger to scole/& they asked  
of her fader what þ questio  
was & it shold be assoyled  
And he sayd I am olde &  
febyll & may not lyue lon-  
ge/& therfore I wold wy-  
te of you. what thynge  
wold bryng a mānes sou-  
le soonest to heuen. And  
anone the eldest sone ans-  
wered & sayd/forsothe fa-  
der prechynge & techēge  
wyl bryng a soule soone-  
te to heuen of ony thynge  
well sayd quod þ fader/  
What sayst thou to þ le-  
conde sone/ & he answered  
& sayd/feyth & trui byleue  
bryngeth a soule as soon  
to heuen / What sayst þ  
to the questyon my thirde  
sone/ And he sayd/goode  
prayers and almes dedes

byngeth a ſoule ſooner to heuen/ What ſayſte thou to the mater my fourth ſone/and he ſayd/pylgremage gooyng and grete penaunce ſufferynge byngeth a ſoule ſooner to heuen than ony of thyle.

¶ What ſayeſt thou my fyfte ſone/ And he ſayde forlothe fader there is a nother thyng that byngeth a ſoule ſooner to heuen than all thyle/ what is that ſayd þ fader. forlothe fader ſayd he/charyte. for what vertue þ euer a man haue and he lacke charyte/it auayleth not to heuen wardis/for though a man praye and doo almes dedes/ goo a pylgremage / haue full fayth & byleue/teche and preche/ſaſt and ſuffre penaunce/neuer ſoo moche crye & wepe neuer ſo lowde/and be out of charyte god hereſh hym nott.

& herto accordeth Saynt Poull in his piſtle & ſayth thus. (*Si linguis hominū loquar &c.*) Though I were ſoo eloquent as ony man or ony angell. (*Et ſi habuero ꝑꝑheciā et omnē ſcienciā.*) And though I hadde alle the connyng in the world/ & knewe the prophecy and preuyte of god. (*Omnē fidem vt montes tranſferam.*) And though I had ſomoche feyth that I myghte meue hylles. (*Et ſi distribuierem in cibos pauperum.*) And though I deled all my good to poure people for goddis lake. (*Corpus meū vt ardeā*) And my body to brene in hote fyre (*Caritatem autem non habeā nihil mihi ꝑdeſt*) If I haue not charite al this profyteth not to heuen wardis/ Wherefore it is nedefull and moſte



## Dñica in quinquagesima

necessarpe to euery soule  
that wyl be saued to ha  
ue charpce/but though a  
man saith that he loueth  
god/ and loueth not his  
euen crysten/ he is decey  
ued. for he þ loueth god/  
loueth his neyghbouze in  
good entent/ thus muste  
a man haue full charpce  
that wyl be saued (Ca  
ritas cooperit multitudi  
nem pccōr) for charpce  
couereth þ mulittude of  
synnes/for he þ depeth in  
dedely synne and oute of  
charpce shal be dampned  
And therfore of alle ver  
tues/charpce is moſte ver  
tuous & mooste necessary  
to a mānes soule/ yet we  
muſt haue a ſtable feyth  
withoute flaterpng/ & to  
byleue ſadly as holy chir  
che techeſh and to byleue  
faythfully in the fader.  
ſone & holy goost. þ fader  
full god/ þ ſone full god/  
& the holy goost full god

And thyle thre perſones  
bey but one god/ þ made  
alle thyng of noughte.

¶ This feyth was fyrſt  
ſhewed to the holy patry  
arke Abraham in þ vale  
of Hambrē/there he ſa  
we thre fayr men comēg  
towprð hym/but he wor  
ſhypped but one/ yeuving  
enſample to alle cryſten  
people/ to ſee in ſpyrte/  
the fader/the ſone/and þ  
holy goost/ thre perſones  
and one in godhede/ and  
worſhypp hem as one god  
¶ Alſo ye muſte byleue  
of þ Incarnation of our  
lord Jeſu Cryſte/ þ oure  
lady conceived in þ holy  
ghoſt/ withoute wemme  
of her body in fleſhe and  
blood as one of vs/ & be  
ray god and man/ & was  
dede & berped. (Tercia  
die reſurixerit a mortuis)  
And on the thyrde .dape  
he roſe from deth to lyf.  
(Aſcendit ad celos ſe)

And steyd vp to heuē on  
 holy thourday (Inde  
 venturus est iudicare vi-  
 uos et mortuos) & shall  
 come apyn at the day of  
 dome/and deme the quye  
 ke & the dede/ This is fy-  
 gured by ysaac y sonne of  
 Abrahā/ y he gate on  
 hys wyf sara thorough y  
 holy gooste/ whan they  
 bothe were passed age to  
 byng forth ony frute for  
 god sayd to Abrahā/ y  
 he sholde haue frute as  
 grete in multitude as we  
 re sterres in y firmamēt  
 Thenne whan this chil-  
 de was born/ he was cal-  
 led Ysaac/ And whan he  
 was fyue & twenty yeres  
 of age/ god sayd to abra-  
 ham in this wyle Take  
 thy sonne ysaac/ & goo to  
 suche an hylle as he she-  
 wed to hym/ & offre hym  
 in sacryfyce/ that was to  
 slee hym/ as the maner  
 was somtyme/ Thenne

abrahā had by heste of  
 god to haue grete yllue-  
 and thought he loued his  
 sonne neuer loomochē/ yet  
 he toke hym anone with-  
 oute grutchyng/ & wente  
 to y hylle/ and made his  
 sonne ysaac to bere wood  
 to brenne hymselfe with.  
 And whan they come to  
 the hylle toppe. abrahā  
 made an aulter of wood  
 and sette it on fyre/ And  
 thenne he toke hys sonne  
 ysaac & wold haue slay-  
 ne hym & offered to god  
 Thēne anone spake an  
 angell to Abrahā/ and  
 bad hym leue of and take  
 the shepe that stode there  
 by and offre hym in stede  
 of thy sonne ysaac./

¶ By abrahā ye may  
 vnderstonde the fader of  
 heuē/ & by ysaac his sonne  
 Jesu cryste/ that spared  
 for noo loue that he had  
 to hym. But suffered the  
 Jewes to lepe wood vpon



## Dñica in quinquagesima

his backe That was the  
 crosse þ he sholde be done  
 on hymself. & ladde hym  
 to þ hylle of caluarie. &  
 there dyde hym vp on þ  
 auter of wood. that was  
 þ crosse that was made  
 of fowre dyuerse maner  
 of wood, that was cedre.  
 lypyr. olyue and palme  
 And theton he deyed for  
 all mankynde. ¶ Thus  
 may cryst well be called  
 ysaac. þ is to vnderstonde  
 laughter/for many a sou  
 le he brought out of hell  
 laughyng þ went theder  
 fore wepyng. Thenne ly  
 ke as this was a fygure  
 of crystys passyon longe  
 or he was borne/ryght so  
 this day cryst hymself in  
 þ gospel sayd thus to his  
 disciples þ he shold be by  
 trayed (Gradetur enim  
 gentibus & illudetur & fla  
 gellabitur & cōspuetur. et  
 postq̃ flagellauerūt eum  
 die tercia resurget) And

how he shold be taken. &  
 beten with scourges lpyt  
 te vpon/ & after his scour  
 gyng done vpon þ crosse  
 & soo slee hym/ And the  
 thirde day shal rise ayeu  
 to lyfe. ¶ And for they  
 shold haue the better by  
 leue therto & to his wor  
 des anone tofore theym  
 he made a blynde man  
 to see that cryed & sayd.

(Jesu fili dauid mise  
 rere mei) Jesu þ lone  
 of dauid haue mercy of  
 me. Thenne sayd oure  
 lorde to hym what wol  
 dest thou that I sholde  
 doo to the/ And he sayd.

(Domine vt videam.)  
 ¶ Lord geue me syghte.  
 thēne sayd oure lord. thy  
 feyth had saued the, and  
 anone he had his syghte  
 & he thanked god ¶ So  
 must euery crystē man þ  
 wyl haue pardon of god  
 he must haue cōtryciō ful  
 of herte wyth shryfte of

## Dñica prima quadragesime    xvii

mouth·and satisfaccyon  
in dede/ beyng in holy  
charite without feynēge  
And in stable feyth with  
out flaterynge. ¶ And to  
stere you more to þ feyth  
I wyll telle you this en  
sample.

### ¶ Narracio

¶ There was a byshop  
in Englonde that hyght  
grossthepe & was byshop  
of Lyncoln/and was hol  
den the grettest clerke in  
Englonde/or in þ worlde  
& whā he leye on his ded  
bed/there come to hym a  
grette multitude of fēdes  
and dysputed with hym  
of þ feyth·in soo moche  
that they had nygh to  
ned hym oute of the byle  
ue/& putt hym in to dys  
peyre. Thenne was oure  
lady redy & sayd to hym  
My seruaunte byleuest þ  
not in holy chirche as it  
techeth./ And anone he  
cryed and sayd/ yes gra/

cyous lady. I belyue as  
holy chirche teched me/&  
anone the fendes wente  
away. and he gaaf vp þ  
goost to euerlastēg blyss  
To þ whiche blyss god  
brynge vs alle. ¶ Amen

### ¶ Dominica prima quadragesime.

¶ God men & wymen  
men/this day is cal  
led in holy chirche/þ fyrst  
te sondaye in quadrages  
me/ a Nombre of .xl. for  
from this day tyll Ester  
daye/ben .xl. dayes. And  
for by cause þ euery man  
synneth more of lesse for  
to make satisfaccyon for  
trespasse. alle crysten peo  
ple ben bounden by the  
lawe of god & holy chir  
che.to fast thys .xl. day  
es/laue tho þ lawe dyspe  
seth with resonable cause  
Chyldren that ben with  
in age/wymme that ben  
C with childe/Olde



## Dñica primā quadragesime

people that ben myghte/  
les to faste/labourpng pe  
ple. as pylgrymes & lyke  
people/thole the law dis/  
penseth wyth vpon her  
conscience./ Thenne for  
th e cause þ londay is no  
day of penaunce. therfore  
ye shal begynne your fal  
te on assheweneldaye. þ  
daye must ye come to ho  
ly chirche & take ashes of  
þ prestes hondes & thyn/  
ke on þ wordes wel that  
he sayth ouer your hedes  
(Memēto homo q cinis  
es & in cinerē reuerteris)  
I haue mynde man of  
ashes that þ art come of  
and to ashes thou shal  
come ayen. Thenne ben  
there diuerse skilles/why  
ye shal fast thyle. xl. day  
es/One is as the gospel  
tellet this daye thus./

(Ductus est Iesus in  
desertū a spiritu/ut tem/  
taretur a dyabolo) How  
þ holy goost bad our lord

Iesu cryst goo in to de/  
serte/ bytwene Ierusalē  
& Iericho to be tempted  
of þ fende and was there  
xl. dayes fastyng and. xl.  
nyghtes. for youre sake  
shewyng to alle crysten  
people the vertu and the  
mede that comyth of fal  
tyng/ the whiche ben ex/  
pressed in the Preface of  
the masse that is layd in  
holy chirche the xl dayes  
that is thus ( Qui corpora  
li ieiunio vicia compri  
mis. mentē eleuas. virtu  
tem largiris). That  
holy fastyng thyrteth  
doun vices. and lyfteth  
vp þ thought of man. to  
vertuous and to largenes  
of alle goodnesse/and ge  
teth grete mede in heuen  
that shall last euer/ and  
gete grace here in erthe.  
for as clerkes tellen The  
specell of a fastyng man  
shall slee an adder bode/  
ly/thenne moche more it

fleeth the myghte of the  
olde adder/þ is the fende  
of hell. that come to eue  
in paradys in lyknesse  
of an adder/ & tempted  
her to glotonye vayne glo  
ry and couetyse. Ryght  
so the fende come to crist  
in lyknesse of a mā/ lest  
he had be knownen. And  
tempted crist as þ gospel  
sayth. (Cum ieiunasset  
quadraginta diebus et  
quadraginta noctibus.  
postea esurijt.) Whan  
Criste had fasted fourty  
dayes & fourty nyghtes/  
thene by kynde of man  
hode he hungered. The  
ne come þ fende to hym  
and shewed hym stones  
and sayde. (Si filius  
dei es dic vt lapides isti  
panes fiant.) If thou  
be goddis sone of heuen.  
make thys stones brede  
for ryghte as Eue was  
rauyshed whan she saw  
the appel by temptacyon

of the fende to ete therof  
The same wyle he wen  
te to haue made cryste to  
ete of the brede. for gloto  
nye is nott only in man  
nys mete but in the soule  
luste and appetyte of a  
man. Thenne sayd crist  
anone to hym (Non in  
solo pane viuit homo sed  
et de omni verbo quod  
procedit de ore dei.)

¶ Man lyueth not only  
by bred/ but by euery wor  
de þ cometh fro þ mouth  
of god. Thenne þ fende  
toke hym and sette hym  
vpon the hyghe pynacle  
of the temple and sayd/  
If thou be goddis sone.  
brynge thy selfe downe/  
without manns helpe  
or harme/ that I maye  
knowe the for goddis lo  
ne. ¶ Thenne sayd oure  
lord. (Non temptabis  
dominū deum tuum)  
Thou shalle not tempte  
thy lord god/ yet he come



## Dñica prima

apen the thyrdc tyme.

(Assumpit eum dya-  
bolus in montē excellum  
et ostendit ei omnia  
regna mundi)

¶ He toke hym and sett  
hym on a hyhe hyll/ and  
shewed hym al þ kyng-  
domes and ryches of the  
worlde/ and sayd thus to  
hym. (hec omnia tibi  
dabo si procidens adora-  
ueris me) ¶ All this I  
shall gyue the yf þ wilt  
falle downe & worshyp  
me. Thenne sayd oure  
lord god vnto hym.

(Wade sathanas. scriptū  
est enim Dominū deum  
tuum adorabis & illi soli  
seruies) ¶ So sathanas  
it is wreten. Thou shalt  
worshyp thy lord God.  
& only hym serue. thēne  
he left hym & wente his  
waye. (Tunc angeli ac-  
cesserunt ad Jesum & mi-  
nistrabant ei) ¶ Thenne  
angellis come & broughte

hym fode/ for the fende  
is moost bely thile xl. day  
es/ to tēpte people to thre  
synnes. to pryde/ couetyse  
and glotonye ¶ It is nede  
full to haue thre remedy  
es ayenst thym/ That is  
ayenst glotonye abstynē  
ce/ ayenst pryde mekenes  
and ayenst couetyse lar-  
genes. Agaynst glotonye  
we must fast/ that is not  
to ete byfore tyme. And  
at mete ete not gredely/  
noo more than a nother  
tyme. and to faste bothe  
daye and nyght as cryst  
dyde/ but there is moche  
people wyl ete & drynke  
bothe daye and nyghte/  
and fyl her bodyes with  
fowle luste of glotonye./  
Also ye muste faste from  
al maner of fleshe mete  
and whyte mete. ¶ For  
Iherom sayth/ egges is  
all moost fleshe & mylke  
blood/ and whan ye goo  
to poure mete take En?

sample by holy chyrche.  
whan the preste gooth to  
masse/þ is goddis worde  
how he at his bchyning  
boweth downe his knees  
And byddeth alle other  
doo the same in the myd  
des of the masse/ And at  
at the ende of the masse.  
bowe downe youre hedes  
to god. ¶ And therefore  
whan ye goo to your me  
te/soo worlhypp god with  
a pater noster & an Aue  
that sente you that fode  
And make a crosse vpon  
your mete. and after me  
te an other/ And thanke  
god hyghly þ sende you  
that fode at your nede to  
your bodely sustenaunce  
¶ Thus muste ye faste  
ayenste glotonye/ayenste  
pyde/that is but a vayne  
glorie of the worlde. Ye  
must put away all suche  
thoughtes of pyde and  
hyghnes in herte And be  
meke and lowly in herte

And thynke how a man  
s borne feble lyke & full  
poure. and how he gooth  
euery day a Journey to  
warde his deth. whyle he  
lyueth in this world. and  
at lait cometh deth/ and  
caste hym downe in hys  
bed/and lyeth there lye  
hyng and cronke/and  
chaungeth bothe hyde &  
hewe. Thenne stynketh  
his breth/ and his lyppes  
wexen blacke/his face pa  
le. and hys eyen yelow.  
hys tonge englymed/ &  
his nose blacke/his teeth  
fallen awaye. hys fleishe  
wydereth and tored to  
erthe. And thenne at the  
last with grete syghynge  
gyueth vp þ ghooste and  
thenne lepyeth there as er  
the/and putte in to þ er  
the. (Lito obliuisceris)  
¶ And soo shall be soon  
forgoten. Therefore take  
this sadly in mynde and  
I hope ye shall



## Dñica prima

put a waye pryde. Thene  
ayenst couetyse ye muste  
haue abstynence. that is  
for to say/ye abstepne yo  
urselfe from worldely co  
uctyse and vanitees/and  
they þ haue ben harde in  
keppng of goodes/ & euer  
hath hadered togyder &  
faste hath kept it. ¶ But  
now thold ye be as redy  
to paye & contente. that  
ye be in det vnto / bothe  
to god and to the world  
And also to restore ayen  
þ ye haue taken wrong/  
fully And yeue to poure  
people mete and drynke  
and clothes & other thyn  
ges suche as is nedefull  
to theym. And the fete þ  
hath goon alle this yere  
besely to gete goodes of  
the world. ¶ Now must  
ye be also hely to go and  
yeue the poure people/ to  
theym that haue nede as  
we haue in the gospels  
(Date et dabitur vobis)

Gyue and god wyl yeue  
you. for the bondes that  
wyl not gyue almes/they  
be ful vnworthy to be ac  
ceptable vnto god. Also  
ye must goo ful besely vn  
to goddes seruyce and in  
pylgremages goynge. &  
to all maner good dedes  
of almes. And he þ hath  
be hely to gader good.

Now sholde he spare fro  
his owne mouthe for to  
yeue the poure nedyn/that  
is goddis people. for that  
pleyseth god full moche.  
and gretely helped þ sou  
le (Elemosyna a morte  
libetat) Almes delyue  
reth the soule from deeth.

(Sicut aqua extinguit  
ignem. ita elemosyna  
extinguit peccatum)  
for right as water quen  
cheth fyre/ Ryght soo al  
mes dede quencheþ syne  
Wherfore the prophete  
sayth thus. (Date et  
dabitur vobis) Beue ye

and god wyl gyue you.  
(Dimitte & dimittimini  
forgyue & god wyl for-  
gyue you. but now all is  
lytyl ynough to fede you  
re bodys/ & neo thynge  
ye may yeue to poure bo-  
dys for goddis sake

**N**arracio/

**W**e rede þ there was  
a worthy knyght/ and a  
riche man of goddis and  
a myghty man of his hō-  
des/ but he cherished mo-  
che his dody with dylica-  
te mete & deynties/ but at  
the laste he deyed & was  
beryed in a tombe of sto-  
ne/ thēne had he a sone þ  
was a worthy mā/ & vled  
euery daye in costome to  
say (De profundis) for his  
faders soule by his tomb  
loo on a daye he made a  
grete fest to all þ worthy  
statys in þ countrey abou-  
te hym/ whan they shold  
walke & go to mete this  
mā bethought hym how

he had not sayd (De pro-  
fundis) and prayed þ peo-  
ple to abyde tyll/ he had  
sayd his deuocions/ and  
they sayd they wold goo  
with hym and dyde soo  
Thenne there fell suche  
a lust in this māns herte  
that he must nedes see  
his faders tombe opened  
or ellys hym thought he  
shold deye. And soo ma-  
de the people to open the  
tombe/ thēne anone was  
he ware of a grete black  
fode also blacke as ony  
pytche/ with eyen brēnēg  
lyke fyre/ that had beclip-  
ped his faders hert with  
her foure clawes & gnaw-  
fast theron. He sayd. O  
fader moche goode-mete  
hath goon in that throte  
& now art strāgeled with  
a fowle hell hounde & a  
horryble fowle best. And  
anone he lete go close the  
tombe ayen & so yede to  
mete. And whan he had



## Dñica.ii quadragesime

serued all the people/ pry  
uely he wente forth/ and  
lefte childe and worlhypp  
and alle his gooddes and  
went to Ierusalem and  
lyueq there amonge beg  
gers with other pour peo  
ple in grete pouerte alle  
his lyfe/ & soo deyed whā  
god wold/ And wente to  
euerlastyng Joye as I  
hope. ¶ To the whiche  
Joye god byng vs al to  
¶ Amen.

¶ Dominica secūda  
quadragesime.

¶ God men & wym/  
men. This is the  
seconde sondaye in clene  
lente/ wherfore like as ye  
haue all this yere byfore  
made you honeste & well  
beleen in goode araye to  
your body. ¶ Now shold  
ye be assoone bely to ma  
ke you a cley soule. wher  
fore this tyme of lente is  
ordeyned to clense poure  
conscience from all ma

ner ruste & fylthe of synne/  
ne/ soo that ye maye on  
Ester day with clene con  
science receyue the body  
of oure lord Iesu Cryste  
Wherfore saynt Poul in  
the pylle of this day sa  
yth thus. (Ecce est volū  
tas dei) This is goddis  
wyl that ye sholde be be  
ly and holy to kepe your  
bodies in clenness for to  
pleyse god moche/ and to  
pray to him to make his  
vessel clene ayenste the  
comynge of our lord Iesu  
Crist. ¶ Therē shal ye  
vnderstonde/ þ this ves  
sell is mānes conscience  
And that is a good ves  
sell that kepeth all good  
thynges that is put ther  
in tyll the daye of dome  
for that day euery man  
nes vessel/ that is to say/  
euery mannys conscyece  
shall be opened/ and the  
world shall see what a  
man hath kept therein. be

it better or worse fayre or  
foule/than he that byn-  
geth a cleue vessel before  
the hye Juge shal be wel  
alowed. ¶ Thenne how  
a man shall kepe his ves-  
sell cleue/holy chirche te-  
cheth by an enlample of  
an holy patryarke iacob  
that is red and songe of  
all this weke. Jacob had  
a fader that was called  
ysaac/and his moder re-  
becca. And she had twoo  
children at one byrthe/ &  
þ was fyrst borne hyght  
Esau/ and thoder Jacob  
but for the story is longe  
we shall take at this ty-  
me that is moost nedeful  
and lyue that other.

¶ Thene had god gyue  
his patriarke ysaac suche  
grace/that what blessing  
he gaaf his blessyd chil-  
dren/they sholde haue it.  
Thā for ysaac was olde  
and blynde/ & nyghe hys  
dech. He sayd to his sone

Esau. (Aufer michi de  
benacione tua) God  
and hunte & gete me so-  
me mete/that I myght  
ete of. (Ut benedicam  
tibi priusq̃ moriar) that  
I maye gyue þ my bles-  
syng or I deye. but whā  
Esau was goon. Jacob  
the yonger by techynge  
of hys moder gate his fa-  
ders blessing/and his fa-  
der sayd to hym.) *Esto  
dominus fratrum tuorum*  
Be thou lord of alle thy  
brethern/ & so made hym  
his eyre/and blessed all þ  
blessed hym. ¶ Thenne  
whā esau was come ho-  
me & wyll this/ he hated  
iacob his broð & thought  
to slee hym/thene Jacob  
by couleyll of his moder  
wente out of the countrey  
vnto an vncle þ he had  
that hyght Laban/ & as  
he wente by the waye in  
a countrey of euyl people  
lyuēg/he durst not longe



## Dñica.ii.quadragesima

with hem abyde/but lepe  
alle a nyght in the felde  
by the wape and leyde a  
stone vnder his hede and  
slepte. (Viditq; in som  
nis scalam stantem sup  
terram.) And in this  
slepe hym thought he sa  
we a ladder/ that stode  
on the the. and raughte  
vp to heuē/and god Joy  
ned to the ladder/  
(Angelos quoq; dei ascē  
dentes et descendentes.)  
And angellis of god go  
yng vp & down. Thenne  
god spake to hym & sayd  
I am god of Abraham  
& ysaac. & I wyl gyue þ  
this londe & be thy keper  
in thy way. Therē awo  
ke Jacob & sayd. (Vere  
dñs est in loco isto et ego  
nesciebā) forsothe god  
is in this place & I wylte  
not/& soo wente forth to  
his vnclē and was with  
hym. .xx. wynter & more  
his seruānt/ & wedded his

two doughters/ that one  
hyghte rachell/ & thother  
lya. and whā he had ben  
there so long. he desyred  
to goo home ayene in to  
his owne couētre. And to  
ke with hym his wyfe &  
his children/ and all his  
catell/ and wente forth.

Thenne come there to  
hym a multytude of an  
gellis to helpe hym. then  
ne whan Jacob come to  
a forude/ he made all his  
meyne to go before with  
his catell / and hymselfe  
abode behynd in his prep  
ers. & as he prayed/ there  
came an angell to hym.  
in lykenesse of a man/ &  
wrestled with hym. alle  
þ nyghte tyll on þ morne  
and toke hym by þ grete  
senowe of hys chyghte/  
and made hym to halte  
euer after. ¶ Thenne  
sayd the angell to Jacob  
What is thy name. He  
sayd Jacob/ Nay sayd he

thou shalt no lenger by-  
 ghte Jacob. but Israel  
 shall be thy name. & blef-  
 sed hym & left hym there  
 halcyng. & thus he went  
 home to his owne coun-  
 trey with grete prosperite  
 This story is red in holy  
 chirche in this ensample  
 to alle good seruañtes. þ  
 desyre to gete þ blyssyng  
 of þ fader of heuen. & to  
 haue þ herptage that is  
 there. he must fyrst be Ja-  
 cob & after israel. for Ja-  
 cob is to vnderstonde a  
 wrasteler. & israel a man  
 þ seeth god / for he that  
 wylle see God. he muste  
 wrastel here in erth with  
 þ bad angell / that is the  
 fende / & wyth hys owne  
 flesshe / as thus. whan he  
 hath done a grete horry-  
 ble synne than the fende  
 putteth to hym a grete  
 shame in hert. so that he  
 dare not tell it out. The-  
 ne must he wrastell with

the fende and þ fleshe. &  
 ouercome hym. & tell out  
 his synne openly with al  
 the circumstaunce of his  
 lēne. than wyl his fleshe  
 be aferde and ashamed  
 therof / but than he must  
 wrastell with his flesshe  
 strongly / and make it to  
 telle his synnes. & to doo  
 penūnce after þ couleyle  
 of his ghostely fader. ta-  
 kyng then sample of the  
 woman of ser countrey þ  
 come to cryst / as þ gospel  
 sayth (Ecce mulier cha-  
 nanea a finibus illis e-  
 gressa clamauit dicens)  
 How the woman of cha-  
 nenee come to cryst to ge-  
 te hele for her doughter.  
 that was troubled with  
 a fende and sayd (Jesu  
 fili dauid miserere mei.)  
 Jhesu the sone of dauid  
 haue mercy on me. The-  
 ne our lord answered.  
 (Nō est bonū sumere paz-  
 nē filioꝝ & dare canibus)



## Dñica ii. quadragesime

It is not goode to take  
biede of children. & yeue  
it the houndes. (Nam  
et catelli edent de mensa  
dñor suor.) Yes lord for  
why whelpes eten of the  
cromes þ fallen fro her  
lordes bord. Thene sayd  
oure lord. (Mulier ma  
gna est fides tua fiat tibi  
sicut vis.) ¶ A woman  
thou haste a grete feyth.  
wherfore as thou wylte/  
thy doughter be saued. &  
so was her doughter hole.  
¶ This womā and her  
doughter. betokeneth a  
man that his conscience  
traueylleth with a fende  
of dedely synne/that may  
not be holpen but he goo  
to god. and there shryue  
hym to þ preste/sparyng  
for noo rebuke nor sha/  
me ne for drede but me/  
kely suffre alle that the  
confessour sayth to hym  
And take hys penaunce  
mekely with a contryte

hert/ & doo it with good  
deuocyon. and so he shal  
be delyuered of the fende  
that hath traueylled hys  
conscience. for a man þ  
hath doone an horryble  
synne/ & shal be saued/ he  
shall neuer haue reste in  
his conscience/ tyll he be  
shryuen therof. for right  
as an hounde gnaweth  
on a bone that is harde/  
ryght soo his synne gna  
weth his conscience.

¶ Shewyng by expery/  
ence/ how houndes of hell  
shall gnawe his soule e/  
uer more withoute reste/  
that depeth wyttēgly in  
dedely synne. þ he myghte  
haue be shryuen of: and  
wold nott. Ensample of  
a woman.

¶ Narracio/

¶ There was a woman  
that had done an horry/  
ble synne/ & wolde fayne  
haue be shryuen therof.  
and durst nott. Thenne

come our lord to her bo-  
dely & sayd/my doughter  
why shryuest þ not of thy  
sþne/ lord I may not for  
shame. Thene sayd our  
lord-take my thyn hond  
& putte her honde in to  
his syde eyn to his hert  
and sayd/woman what  
felest thou. And she qua-  
ked for fere & sayd. Lord  
I fele thyn hert. Thene  
sayd our lord-be thou no  
more ashamed to shewe  
me thyn hert than I to  
lete þ fele myn. Thenne  
this woman rose & wyth  
lyght sawe her honde all  
bloody and wolde haue  
washe it of/but it wolde  
not cyll on the morow þ  
she was shryuen.& thene  
was her hond clene as it  
was be fore.and she was  
clene of all her synnes/&  
thus she was made clene  
bothe of body & soule

¶ Dñica terciā  
quadragesime.

**G**ood men & wpmen.  
men. This is the  
thyrde sondaye in clene  
lente/ wherfore wee rede  
in the gospel of this day  
& saythe thus (Erat Je-  
lus enciens demonium.)  
Now our lord cast oute a  
fende of a dōmb man/ &  
whan the fende was oute  
(Locutus est mutus)  
Thenne the dōmb man  
spake. ¶ By this dōmb  
man ye shall vnderstonde  
all tho þ haue no myght  
to shryue hem,with theyr  
tōges to tell her sþne.but  
say as lōge as they may  
for shame of þ people. &  
it were not for shame of  
þ world in lenton nor ou-  
te of lenton they wold ne-  
uer come to shryfte/ and  
þ maketh þ fende/for he  
is in that man or womā  
whether it be.that is soo  
dysposed. Therefore ye þ  
ben behynde/ come and  
shryue you & make you



## Dñica.iii.quadragelime

clene/ & haue thys dōmb  
man out of your mynde  
and cast away the fende  
but there ben many that  
be not yet shryuen what  
shal I do there they wyll  
saye they can not shryue  
theym./ they wote nott  
wherof. But I may say  
to you of many an ydle  
worde/and many a euyl  
thought/ & many acursed  
dede. many grete othes.  
many an euyl worde þ  
ye haue spoke. I wote ye  
can not tell all. for ye ha  
ue ben so long fro confes  
sion/ but I say to you þ  
vniowpynnesse shalle  
not excuse you at þ day  
of dome for whā ye ha  
ue offēded god in many  
trespasses that hurteth þ  
soule/ anone ye shold ma  
ke you clene/ and kepe it  
in youre mynde. But ye  
wyll not come tyll it be  
forgoten/ & soo yet whan  
ye come to shryfte ye ben

dōmb for þ fende is wylth  
in you. for ye wene ma  
ny tymes þ it be noo syn  
ne to speke an ydle word  
to make þ people to lau  
ghe/ nor to swere a grete  
othe. it dooth noo harme  
But saynt Poull in hys  
pytyle forbedeth euery  
man to speke ony ydle  
wordes/and sayth thus

(Dico autem vobis q  
omne verbū ociosum qd  
locuti fuerūt homies red  
dent rōnē in die iudicij.)  
¶ Forlothe I say to you  
that ye shall gyue a reke  
nyng for euery ydle wor  
de that ye speke. & none  
shall passe unpunysshed  
at the daye of dome/and  
therfore lete all ydle wor  
dys and harlatrye and  
rybawdrye be. And yf ye  
loo doo. that is worlshyp  
to god. and profyt to the  
speker. for there as harla  
trye is moche spoken. it  
is moche in mynde. for

the tonge sheweth thabū  
daunce of the herte. soo  
fyrst in thought/after in  
his spekyng. It causeth  
moche people to falle in  
synne of dede doyng  
(Unusquisq; temptatur  
a concupiscencia) fyrst  
euery man is tempted to  
synne by lust of thought  
therof (Concupiscencia  
generat peccatum) And  
þ lust engendereth synne  
(Peccatum cū consum-  
matum fuerit generat  
mortem) And whan þ  
synne is done/ it causeth  
dampnacyn. euerlastyng  
deth. that is in spekyng  
rybawdry & harlatri for  
the lust that a man hath  
in spekyng/is grete syne

### ¶ Narracio/

¶ We fynde of on abbes-  
se/þ was a clene woman  
as for ony dede of synne  
but she had grete lust to  
speke therof. Soo whan

she was dede & berped in  
the chirche/þ nyght after  
come fendes & toke vp þ  
body/& al to bete it with  
brennyng scourges from  
the nauell vpyward/ that  
it was as blacke as ony  
pytche/ but fro the navel  
dounwarde it thone as  
bryght as the sonne/ and  
the fendes myght doo it  
noo harme. And euer as  
þ fendes bete her. she cry-  
ed ppytously. that two of  
her susters þ were sextēs  
were sore a ferde. but ey-  
ther comforted other. soo  
that they wente nere tyl  
they wylte how it was  
Thenne spake the spys-  
ryte to her suster & sayd  
ye know wel that I was  
a clene mayden as for ony  
dede. but I had grete  
lust to speke of syne/ that  
partye hath grete peyne  
as ye maye see/ wherfore  
I praye you systerne pray  
for me, for by your pray-



## Dñica.iii.quadragesi me

uous yerres of come/ & of  
al maner frutes & vytap  
les. and after shold come  
vij. yerres in þ which peo  
ple shold spende al that  
was gotten tofore. Then  
ne þ kyng sayd/ I know  
noo man þ cowde pur  
uey soo well for suche a  
thyng as thou cowdest/  
wherfore I make þ gre  
test vnder me/ of alle my  
reame. and they shall do  
to the as to me/ at thy cō  
maundement/ Thenne  
anone Joseph let make  
the grettest barnes þ euer  
was seen & gadered corn  
fast seuen yerres. And soo  
ne after come seue yerres  
þ alle thyng was scarce  
and dere. Thēne Jacob  
Josephs fader herde þ  
there was come to sell in  
egypte And he sente the  
ther hys. x. sones for to  
bye corn. And whā they  
come thyder & saw Jos  
eph/ alle fyll downe on

here knees and dyd hym  
worshyp lyke as his dre  
me was/ for they knewe  
not hym. Butt wende þ  
he had be lord of þ coun  
tre/ but he knewe well y  
nough/ Thēne he spake  
to hym in latyn (Surge  
And sayd they were spy  
es that were come to kno  
we of the lond and they  
sayd nay they were alle  
bretheren & all one man  
nes sones. And another  
brother they had þ was  
at home with her fader.  
And there was a nother  
and they wist not whe  
ther he were a lyue or no  
And that they ment by  
Joseph and to preue the  
trouthe/ he made to byn  
de one of hem that hi  
ght  
symeon/ And sayd that  
he sholde abyde with  
hym tyll they had fet h  
that was at home. And  
soo lete fyll her sakes.

(with corne/ and

preuely put her mony in  
 to her sackys vnwetyng  
 to hym. and so whā they  
 come home to her fader.  
 & put out her corne/ they  
 fonde her money/ & they  
 tolde her fader/ but than  
 was he loy for symeon  
 his sone/ þ was lefte be/  
 hynde in pryson. & more  
 ouer that he muste nedes  
 sende for hym/ hym whi  
 che he loued mooste/ And  
 þ was benpamyn Joleph  
 hole brother. for thyle o/  
 ther were but halfe bre/  
 dern to Joleph/ but whā  
 Jacob fayled come. he  
 must nedes sende for mo  
 re/ & he sente for the ben/  
 pamyn/ & whan Joleph  
 sawe his brother benpa/  
 men/ he myght not forbe  
 re wepyng. & anone deli  
 uered hym his broder sy/  
 meon. and set hem all to  
 mete. & fylled her sakes  
 with corne/ and pryuely  
 put þ cup/ þ they dranke

of in benpamyns lacke.  
 & bad hem goo her way  
 But anone after Joleph  
 sent after theym & sayd.  
 they were to blame why  
 le they had soo good the  
 re/ to bere away a cuppe  
 that they dranke of/ the/  
 ne they were heuy. and  
 sadde/ & layd it was not  
 soo/ & he ranlaked hem  
 by & by. And theñe they  
 founde it in benpamyns  
 lacke/ Theñe come they  
 ayen to Joleph sore we/  
 pyng. And whan Joleph  
 sawe hem all wepe & his  
 owne broder benpamyn  
 made moost sorow. for it  
 was founde with hym.  
 Theñe Joleph bad hem  
 al be of good chere. for I  
 am Joleph your broder  
 and be noo thyng adred  
 for god hath sent me he  
 der for your profyte. and  
 anon sent after his fader  
 & so dwelled all togyder  
 a grete whyle in þ londe



## Dñica.iii.quadragesima

uous yeres of come/ & of  
al maner frutes & vytap  
les. and after shold come  
vij. yeres in þ which peo  
ple shold spende al that  
was gotten tofore. Then  
ne þ kyng sayd/ I know  
noo man þ cowde pur  
uey soo well for suche a  
thyng as thou cowdest/  
wherfore I make þ gre  
test vnder me/of alle my  
reame. and they shall do  
to the as to me/ at thy cō  
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tre/ but he knewe well y  
nough/ Thēne he spake  
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And sayd they were spy  
es that wre come to kno  
we of the lond and they  
sayd nay they were alle  
brethery & all one man  
nes sones. And another  
brother they had þ was  
at home with her fader.  
And there was a nother  
and they wylt not whe  
ther he were a lyue or no  
And that they ment by  
Joseph and to proue the  
trouthe/ he made to byn  
de one of hem that hight  
symeon/ And sayd that  
he sholde abyde with  
hym tyll they had fet hē  
that was at home. And  
soo lete fyll her sakes.  
(with come/and

preuely put her mony in  
 to her sackys vnwetyng  
 to hym. and so whā they  
 come home to her fader.  
 & put out her corne/ they  
 fonde her money/ & they  
 tolde her fader/ but than  
 was he loy for symeon  
 his sone/ þ was lefte be/  
 hynde in pylon. & more  
 ouer that he muste nedes  
 sende for hym/ hym whi  
 che he loued mooste/ And  
 þ was benyampyn Joseph  
 hole brother. for thyle o/  
 ther were but halfe bre/  
 dern to Joseph/ but whā  
 Jacob fayled corne. he  
 must nedes sende for mo  
 re/ & he sente forthe ben/  
 yampyn/ & whan Joseph  
 sawe his brother benya/  
 men/ he myght not forbe  
 re wepyng. & anone deli  
 uered hym his broder sy/  
 meon. and set hem all to  
 mete. & fylled her sacks  
 with corne/ and pryuely  
 put þ cup/ þ they dranke

of in benyampyns sacke.  
 & bad hem goo her way  
 But anone after Joseph  
 sent after thepm & layd.  
 they were to blame why  
 le they had soo good che  
 re/ to bere away a cuppe  
 that they dranke of/ thes  
 ne they were heuy. and  
 sadde/ & layd it was not  
 soo/ & he ranlaked hem  
 by & by. And theñe they  
 founde it in benyampyns  
 sacke/ Theñe come they  
 ayen to Joseph sore we/  
 pyng. And whan Joseph  
 sawe hem all wepe & his  
 owne broder benyampyn  
 made moost sorow. for it  
 was founde with hym.  
 Theñe Joseph bad hem  
 al be of good chere. for I  
 am Joseph your broder  
 and be noo thyng adred  
 for god hath sent me he  
 der for your profyte. and  
 anon sent after his fader  
 & so dwelled all togyder  
 a grete whyle in þ londe



## Dñica .iii. quadragesime

with moche prosperite/  
¶ This story is red this  
weke in holy chyrche/ for  
goddis children shold ta  
ke ensample of olde fa  
ders/ to suffre trybulacōn  
& persecucyon mekely in  
parfyt charite for goddis  
lake as he suffered for vs  
for who þ grutcheth a  
yent trybulacōn & perse  
cucion that god lendeth/  
must thryue hym & take  
his penaunce. ¶ For there  
is some people wyl lape  
why dothe god th<sup>e</sup> by me  
what haue I trespassed  
agayn hym. They be in  
grete peryll for her pacy  
ence. ¶ For truly wordes  
may lette moche grace

¶ Narracio/

¶ We fynde in miracles  
of wynefred the virgin  
that a man come to her  
on a nyght vpon .ii. croc  
thes ful of many maner  
syknes/ and so by the hel  
pe of god & this holy vir

gyne/ this man was hole  
And soo wente where he  
wolde any hole day in the  
abbey/ & thanked highy  
god & this holy virgin of  
his hele. So at nyght he  
wente to his bed in good  
hele/ And on the morow  
his sykenes toke hym a  
yent soier than it dyde by  
fore/ and so leye cryeng þ  
it was grete pyte to here  
Thenne come a monke  
to hym and asked hym/  
what he had done. that  
his syknes was come a  
yent/ & he sayd no thyng.  
Thene sayd the monke  
were þ thryuen lith thou  
were hole/ & he sayd nay  
I had no nede/ for I sta  
le nother ore nor cove/  
nor dyde no greuous syn  
ne. Thenne the monke  
thought/ thoughe a man  
doo none dedely synne/ he  
maye doo soo many ve  
nyall/ that they may ma  
ke a dedly synne/ for right

as a man may with many smale cornes charge a stronge hois/soo may he lade his soule with so many smale synnes/that he may falle in to the pytte of helle. Thenne anone this man went to a priest and shroue hym/and soo was hole bothe in body & soule euer after by confel syon and prayers of this holy virgyne. Amen

¶ Dominica quarta/quadragelime.

¶ God men & wymen. this is p.iiij. sonday in lenton/p whiche holy chyrche maketh mencōn of an holy prophete p̄ was called moyses. p̄ whiche was a fygyre of our lord Jelu cryst many yeres or our lorde was born. Thēne as we rede in holy chyrche/As moyses was in p̄ deserte of sinay god spake to hē & sayd Audi afflictionē

populi mei q̄ est in egipto clamorem eius audiui ) Pharaō p̄ kyng of egipt oppresseth soo p̄ peple of israel with bōdage. & vnreasonable werkes/& they for woo cryed to me for socour & helpe/ wherfore go p̄ thyder & bryng hem onte of her bondage & I shall be with the. Thenne brynge hem & offre hē to me. I wyll bryng hem in to a londe of plenteuousnesse of all goodes. Soo whā he had taught moyses how he shold do moyses went thyder & gadred all tholde peple togyder p̄ knewe p̄ prophety how they sholde be lad out of that londe/& sayd to hem as god bad hym/Thēne were they full glad and went with hym olde and yonge tyll they come to the red see/and god was euer byfore hē in p̄ daye in a pyler as a cloude to



## Dñica .iiii. quadragesime

refreshe hem fro the he: e  
of þ sonne. & in þ nyght  
in a pyler of fyre to lygh  
te hē fro harme of venē  
beltyz. But whan þ pha  
rao herde þ moyses had  
forthe this peple/ he toke  
iij. C. chariots of his ow  
ne/ & iij. C. of þ londe/ &  
lx. M. horsmen. & iij. C.  
thousand fote men/ and  
wente after. And whan  
moyses sawe this people  
come/ he prayed to God  
for helpe/ & god hymselfe  
bad hē smyte þ see with  
his yerde. (Et percussit  
mare rubrū) And whan  
he had smyten the see/ he  
had waye for hym & for  
his peple/ þ see clone in. ij.  
partyes. soo þ the water  
stode styll on euery syde  
as an hylle. & þ grounde  
was drye londe. Thenne  
moyses yede forthe & alle  
þ peple after hym. The  
ne wende pharao to haue  
passed also/ & sewed after

with al his oste. but whā  
he had his oste within þ  
see/ the water went cogy  
der & drowned hym & all  
his ost. And whan moy  
ses sawe þ hē & his peple  
were perlyshed thus. He  
thāked god/ & was there  
viij. dayes after/ and eue  
ry daye they yede to the  
see thankynge god of her  
passage. makynge grete  
melodye. þ oure lord had  
done so to hem. And yet  
in mynde herof/ all ester  
weke wee make solemp  
ne procession to the fontē  
þ is þ red see. ¶ Thenne  
went moyses forth with  
his peple in to deserte tyl  
he come to þ hylle of sy  
nay/ and there he left the  
people beneth (Stabat  
moyses sup monte) And  
moyses stode vpon þ hyl  
there as god was. & there  
he was. xl. dayes & xl. ny  
ghtes/ withoute mete or  
drynke. Theñe god gaaf

hym two tables of stone  
 in the whiche god wrote  
 with his owne fynghers.  
 the.x.cōmaundementes.  
 and toke theym moyses/  
 And bad hym teche hem  
 to his people. And whan  
 Moyses come downe to  
 his people/ hys face was  
 all bryghte as the sonne  
 and two spires stondyng  
 on his hede/lyke two hor  
 nes/ soo that the people  
 myghte not speke wyth  
 hym for clerenes. (Ab/  
 scondit moyses faciē suā  
 Thēne moyses hyde his  
 face with a kerchiffe/thē  
 ne in that one lefe were  
 wrytten the.iiij.cōmaun/  
 dementes that longen to  
 god/and those ben thyle  
 ¶ The fyrst thou shalt  
 worshyp thy god and lo  
 ue hym aboue all thyng  
 for thou shalt dyrect all  
 maner thyng to goddys  
 wyl/by for thyne owne/  
 and sue his & nott thyne

owne wyl. ¶ The secon  
 de cōmaūdement is this  
 Thou shalt not take in  
 vayne/that is for to saye  
 Thou shal not be called  
 goddys childe as crysten  
 man.and serue the fende  
 for thenne that same is  
 to the but vayne. Also þ  
 shall nott sweere by god/  
 nor by noo parte of hys  
 body. nor by noo thyng  
 that he made.but in for/  
 derynge of the trouthe. /  
 And yet whan thou art  
 constreyned there to/  
 ¶ The thyrde cōmaun/  
 dement is Thou shalt  
 kepe thyne holy daye. þ  
 is for to say/thou shal be  
 erly vp and late down to  
 serue god on þ holy daye  
 as thou arte þ werkeday  
 to thyne owne werke/as  
 bely shall thou be on the  
 holy daye to serue god.  
 ¶ The fourde cōmaun/  
 dement is. Thou shalt  
 worshyp thy fader and



## Dñica.iiii.quadragelime

thy moder that broughte  
þ in this world/Also thy  
godfader & thy godmo-  
der/þ made the a crysten  
man. & thy fader vnder  
god þ hath cure & charge  
of thy soule. ¶ The.v.  
is/thou shal slee no man  
nother with tōge nor w<sup>th</sup>  
thy honde nor with euyl  
ensample. ¶ The.vi.is  
thou shal stele noo man-  
nes goode. ¶ The.vii.is  
thou shalt doo noo leche-  
ry ¶ The.viii.thou shal  
bere noo falle wytnesse.  
¶ The.ix.thou shal not  
coueyte thy neybours goo-  
des.ne noo thyng þ lon-  
geth to hym that is hys/  
ayenst hys wyl. ¶ The  
x.Thou shal not desyre  
thy nyghbours wyfe/nor  
counseyll her in noo way  
to doo euyl/that sholde  
be harme or vylonye to  
her housbonde/¶ Thys  
ben þ.x.cōmaūde mentes  
the whiche euery crysten

man & woman is boude  
to kepe. Thus was moy-  
ses a fygure & a token of  
cryst. Moyses come byfo-  
re and gaue the law/and  
cryst come after and ga-  
ue grace and mercy. For  
in that same maner/ As  
Moyses fette the people  
out of egypte thurgh the  
red see forthe to the hylle  
of synay/in the same wy-  
se cryst whan he come by  
his prechyng & myracles  
dooeng/he fette þ people  
out of derkenesse of synne  
and of all euyl lyuynge  
thorugh þ water of bap-  
tysme to the hylle of ver-  
tuous lyuynge And ther-  
fore he that wyl shryue  
hym clene/And leue hys  
foule lyuynge/ and kepe  
the cōmaundementes of  
god/that he made coue-  
naunte to kepe in his cri-  
stenynge/thenne shall he  
be encreased higher than  
ony hylle in erthe: that

is in heuen. But he that  
wyl doo thus/ he must be  
fedde with fyue loues/ &  
two fyshes. ¶ We rede  
this dape in holy churche  
in the gospel/how cryste  
fedde fyue thousand peo-  
ple with fyue looues and  
two fyshes. ¶ The fyrst  
loof of þ fyue is concup-  
cyon of synne. ¶ The les-  
conde is shyft of mouth  
The thyrde is satisfac-  
cyon for þ trespassse. The  
fourde is not to torne a-  
gayn to his synne. for he  
þ is oft asende shall doo  
well. The fyfte is perse-  
ueraūce in good luyng/  
¶ And the.ii. fyshes ben  
good orylons & almes de-  
des. for thise be noryshed  
in waters/þ is weppynge-  
teres in deuocyo. Thise  
two fyshes geten of god  
what they wyl.

#### ¶ Narracio

¶ It is wreten/ þ som-  
tyme was a man þ was

called pyers/ and was a  
ryche man. But he was  
loo harde that there was  
noo begger that myghte  
gete noo goode of hym.  
Thenne on a tyme hit  
happed loo þ many beg-  
gers sat togyder in a pla-  
ce/ & spake of this pyers.  
how they myghte gete no  
goode of hym. Thenne  
spake one of theym as a  
mayster and sayd/ What  
wyl ye ley with me that  
I shall gete noo good of  
hym. Soo they made a  
wager/thenne went this  
may forthe and come to  
pyers place/and set hym  
doun in þ porche at the  
halle dore. & there abode  
tyll pyers come/ & anone  
as he sawe pyers he spa-  
ke loo hoyle to pyers.  
that for grete angre/as  
hys seruautes come by  
him with a basket of bre-  
de/he toke a loof/ & with  
alle his myghte he caste



## Dñica.iiii.quadragelime

it at the beggers hede/ &  
smote hym at the breste.  
& sayd/stoppe thy mouth  
therwith/þ þ deuyl stop-  
pe the/ & anone þ begger  
caughte the lofe & ranne  
his waye to his felowes/  
& shewd his loofe & soo  
he gafe his wager. The-  
ne the next nyght after.  
it happed soo. that thys  
pyers was shryuē & brou-  
ghte to his bed. & so dey-  
ed/ & anone fendes come  
to take his soule/ but the-  
ne was oure lady redy/ &  
bad hem bryng þ soule to  
her/ & so they dyde/ thēne  
was there noo thyng to  
helpe the soule. but oonly  
that loof that he cast to  
the begger/ thēne sayd þ  
fendes. he gaaf þ ayenst  
his wyl. therfore by rygh-  
te it shold not helpe him  
Thenne wente our lady  
to her sone prayeng hym  
to graunte the soule to  
goo. to the body ayene/ to

loke yf he wold amende  
hym. Thenne oure lorde  
bad bere the soule ayene  
to þ body/ And whan the  
soule was with the body  
anone he latt vp/ & gaaf  
a grete syghyng. and cal-  
led to hym alle his ser-  
uautes. and tolde hem.  
at how harde a dome he  
was at. And he had be  
dampned had not þ loof  
be that he cast at the beg-  
ger. Therfore anone he  
made to selle his good. &  
deled it to poure people  
for goddys sake. & whan  
he had done so. he made  
hymselfe an heremyte /  
And after was an holy  
man. ¶ Here by ye may  
well wyte/ how grete is  
almesdede and prayers.  
that made a man so pre-  
u with god/ and soo sy-  
her ayenst the dome. for  
al that haue done almes-  
dede for goddis sake shal  
be saued. yf they be ou-

it of dedely synne. ¶ We fynde þa voutry/þ is for a man to take a nother mānes wyf/or a woman a nother man than her husband it is a greuous synne/ & that ye shal here by ensample.

### ¶ Narracio

¶ There was somtyme a man þ made charke coles in a wood/ & whan he had made a grete fyre he leye doune therby all nyghte. & so about mydnyght/there come a womā rēnyng a fore a man on a blacke horse/ as fast as he myghte ryde/ & hunted her about with a naked swerde/ all aboute þ fyre And so at last this man slewe this woman & hew her all to pyces & cast her in to þ fyre. & rode awei with all his myght Soo whā this man sawe this done many nyghtes. thē ne he wente to his lorde/

and tolde hym alle thys mater/thenē was þ lorde a bolde knyght and sayd I wyll wyte what all þ mence/ & he come thyder the nyght after/ & fonde it as the man had tolde. Thenē þ knyght asked the spyrite why he dyde so/thenē he sayd he was luche a man & tolde his name/þ was his seruaūt a lytyll tofore/ & þ womā was a nother knyghtes wyfe/ & he had ley by her by her housbondes lyfe. therefore they were bothe put to þ penaūce. & sayd/ þ horse þ I ryde on is þ fende þ biēeth me a L. fold worse thā ony other fyre myght þ is in erthe And þ payne they muste so sustre tyl they had helpe of good prayers/masles and almesdees. and tolde hym many other thynge. Thā this knyght dede all thynge þ



## Dñica in passione

he sayd shold be her helpe  
and so delyuered hem  
out of this peyn to euer/  
lastyng blyss. þ̄ whiche  
god byng vs al to. Amē

### ¶ Dominica in passione domini

**G**od men & wymen.  
men. This day is  
called the sonday in pas-  
sion weke. this daye our  
lord iesu cryst began his  
passyon/for this day the  
Jewes had luche an en-  
uye to hym/ by cause he  
tolde her defautes & vy-  
ces of myssyuēg. And so  
for this cause they repre-  
ued hym. Soo this daye  
they were ful assented to  
doo hē to deth. & so they  
were aboute ofte byfore/  
But they were letted by  
some thyng/ & moost for  
fere of the comen people  
for they helde hym a pro-  
phete/ But this day they  
knytte hem togyder and  
fully accorded/ that they

wolde spare for no thyn-  
ge/ but he shold be dede.  
wherfore as þ̄ gospel tel-  
lech/as cryst preched in þ̄  
temple þ̄ Jewes rebuked  
hym spyciously & sayde  
(Quē cognouimus quia  
demoniū habes) Now  
know we þ̄ thou haste a  
fende with the. And alle  
was to tēpte hym to ha-  
ue made hym speke som  
euill worde/by þ̄ whiche  
they myght haue put hē  
to some reproof. And for  
he told hem that he was  
goddys sone/ They were  
redy to haue stoned hym  
to deth/ but he knewe all  
her malice. (Ihesus  
autem abscondit se & exi-  
uit de templo.) Ihesus  
hydde hymselfe & wente  
out of the temple. Thus  
oure lord this day began  
his passyon/wherfore ho-  
ly chirche redeth this we-  
ke in the boke of Ihero-  
mye the prophete/ þ̄ fyrst

prophecyed of crystis pal  
syon/and tolde how and  
what maner the Jewes  
sholde doo hym to dech/  
Thenne ye shal vnder  
stonde wel that in the sa  
me wyle þ the Jewes pur  
sued crist to the dech. In  
the same wyle I fere gre  
tely lest there ben moche  
falle peple þ be crystened  
þ purtuen criste in heuen  
now. Saynt austyn say  
the/ that they syne more  
griuously/ þ pursue hym  
in heuen than the Jewes  
dyde that pursuden hym  
here in erthe ¶ Thenne  
yf ye wyl wyte whyche  
thole ben/take hede how  
crist marked theym and  
sayd thus. (Qui ex deo  
est verba dei audit.) He  
that is of god hereth the  
worde of god/for he he  
reth not the word of god  
that swereth many gre  
te othes full falsly thys  
ben thoo þ pursued hym

in heuen/ that ben glad  
in her hertes/ whan they  
haue a fowle dede done  
And he grouded in foule  
curled luyng of synne/  
¶ wyl not amende hem  
for prechynge nor techynge  
but euer doo foule dedes/  
And anone ben redy to  
fyght & chyde with hem  
that telle hem her defau  
tes/as it is shewed by cri  
ste. for the more harme  
is/the condycions of the  
peple is suche now a day  
es/that he shall haue ma  
ny enemyes that wyl save  
trouth. ¶ And that I  
maye proue by Ensam  
ple/

¶ Narracio/

¶ There was somtyme  
a manwente in a cyte/  
that wolde telle/ where  
ony thyng was that was  
stole or mysted/and who  
had it/ Soo it happed on  
a tyme that a pong man  
hadde stole a thyng and



## Dñica in passione

was ferde of this maw-  
mentis/ & anone he went  
to this mawmence/ and  
sayd thus well. I wote  
thou mayst doo me a gre  
te shame & vilony/ but by  
god þ I byleue vpon. & þ  
discouer me. I wyl breke  
thy hede/ & so went forth  
his way. Thene soon af  
ter come they þ mylled  
this good preyng þ maw  
mēt to tyl hem who had  
it/ & whan they had lon-  
ge prayed/ at last þ maw  
ment spake and sayd/ ty  
mes bey chaunged/ þ peo  
ple bey worse than they  
were/ who sayth þ trouth  
his hede shall be broken  
¶ Soo he that wyl save  
trouth he shall be shent/  
and so þ true man shall  
be hunted & soo plucked  
that he shal not wyte to  
whom he shall speke nor  
to whom he may tel his  
counseyl in trulle. for he  
that wyl soonest deceyue

hym/ wyl somtyme spes  
he mooste fayrest. ¶ It  
is wreten in the boke of  
kynges/ how there were  
two knyghtes grete en-  
myes one to þ other/ that  
one hyght Joab & thother  
amala/ & this Joab sayd  
to amala as thy met. hey  
le broder & kyssed hym/ &  
with his other honde bes  
hēde he slewe hym with  
his knyfe/ & smote hym  
to the herte. Thus it fa-  
reth now a dayes by mo  
che peple/ they speke full  
fayre before the people. &  
behynde theym. they wyl  
slee theym wyth a shre-  
wed knyfe. that is with  
the euill and cursed ton-  
ge. Thyle bey they that  
pursued hym in to heuen  
and lett nought by gods  
dys word. for yf thoughe  
they herē it with her eres  
it synketh not in her her  
tes/ where god pleyneþ  
hym greuouly by hys

prophete Jheremye and  
 layd th<sup>o</sup>. what gylte fou  
 de your faders in me. yf  
 I haue trespassed to you  
 in ony maner thyng/tel  
 le me. alas for shame of  
 your obstygnat pryde. for  
 god is in the ryght/& soo  
 he treteth with vs. y ben  
 in y wrong/he profereth  
 mercy or wee aske it. He  
 maketh hym mercyfull  
 to hem y displeyeth hē  
 & sheweth loue there no  
 ne is worthy. Thus ben  
 her hertes harder than  
 ony stone. & thus ben we  
 worse than Jewes. thus  
 we be unkynde to hym/  
 y shewed to vs all kynd  
 nes. & euer he cryed to vs  
 & sayth. I haue lefte on  
 erthe. for ye sholde here  
 my scripture/ to me ayen  
 to me & I wyl receyue y/  
 soo my armes be al redy  
 spred to clyppe the to me  
 & my gede is redy bowed  
 to kysse the/ my sydys is

all redy to shew the myn  
 herc/my hondes my feie  
 bleden to shew y what I  
 suffered for the. & thou toi  
 nest away fro me. & thou  
 be in partyt lyf. I wyl  
 geue y trelour withoute  
 nombre. I shal auounce  
 the without comparyson  
 & geue the rest withoute  
 ende/soo y alle the faute  
 shall be founde in the. &  
 not in me. ¶ Thus oure  
 lorde profereth & techeth  
 vs/and there ben full fe  
 we that wyl here hym.  
 but lete all thyle wordes  
 passe oute of her hertes.  
 And take none hede/but  
 al her myndes in richesse  
 & in this worldis prospe  
 ritye. in this present lyfe.  
 And take full lytyl hede  
 of the lyf y is comynge.  
 And how our lord Jhe  
 su cryst suffered deche to  
 bynge vs to euerlastyng  
 blyss. therfore in crystys  
 passyon maketh the pro/



## Dñica in passione

phete a grete lamentacion  
for the grete unkyndnes  
þ he seeth in mankynde  
And saythe thus. Thou  
mā forvanyte thou syn-  
keſt for thy rusty synne/  
and therfore I crye and  
wepe/ for þ haſte on thy  
hede a garlāde of floures  
And I for the haue one  
of thornes. Thou haſte  
on thy hondes a payr of  
whyte gloues/and I for  
þ haue many bloody wou-  
des. Thou haſt in thyne  
armes ſpradde to lede ka-  
rolles and daunces. And  
my armes for þ ben nay-  
led on a tree with ſharpe  
nayles. Thou haſte thy  
clothes pynched ful ſma-  
le/And my body for thy  
is full of grete whelys.  
ꝛ one thyng greueth me  
moost of alle/thou ſetteſt  
noſt by my paſſyon.that  
I ſuffred full ſore for thy  
ſake. But with thy hor-  
ryble ſweryng. thou vp-

broydeſt me wyth many  
grete othes/by myn hede  
eyen. armes. nayles. and  
ſydes. woundes. fete. bo-  
nes. By myn herte. and  
by my paſſyon that thou  
ſholdeſt doo worſhypp to  
thou dooſt grete dyllyp-  
te and repreef.

**C** Narracio/

**W**e rede in the geſtes  
of romayns/that an en-  
percur ſente a grete man  
to a lond to be a Juſtyce.  
and or he come there/ no  
man in the country cou-  
de ſwere an othe. but ye  
ꝛ naye. But whan thys  
Juſtyce come amonge he  
he made þ people to ſwe-  
re on bokes in ſcllypons.  
and gaaf hem charges/  
and ſo the peple toke en-  
ſample of this Juſtice to  
ſwere as he and his men  
dyde. by our lordes paſſio  
ſydes armes nayles face  
wouides. blood. hert. and  
ſoo forthe/ and toke it ſo

in ble/ þ the comyn peo-  
ple swore as they dyde.  
Thenne on a day as the  
Justyce sat in his offyce/  
and charged the people.  
there come tofore hym a  
fayr woman clothed all  
in grene: brought a fayr  
child in her lappe al blo-  
dy & all to martered. his  
hede all to pricked his fa-  
ce disfigured/his eyen ou-  
te/his armes broken/hys  
hondes smyten thorough/  
his nayles cut/ & his fete  
cutt from his legges/hys  
sydes oll to rente/his bo-  
welles & his hert drawen  
out of his body. Theñe  
sayd this woman to the  
Justyce/ What are they  
worthy to haue that ha-  
ue thus doo to my childe  
And he sayde they were  
worthy to haue deeth/ the-  
ne sayd she. Thou & thy  
men with your horryble  
othes haue thus dismem-  
bered my swete sone Jesu.

Cryst. that I am moder  
vnto/ & thus ye haue tau-  
ght al your coutry/ wher-  
fore thou shal haue thyn  
owne dome. And soo in  
syght of al the peple. the  
erthe opened. & the Justy-  
ce felle downe to helle/ &  
than the peple were sore  
agast. & they lefte all su-  
che othes & dyde amende  
her lyues. ¶ And soo lete  
vs leue all our othes and  
lyue as cristē peple shold  
doo. & reuerence the pas-  
syon of oure lord Jhesu  
crist/ þ was cause of oure  
redempcyō. By the whi-  
che we shal come to euer  
lastyng blyssse that neuer  
shal haue ende

¶ Dñica palmar.

**G**ood frendys. As  
ye knowe well þ  
this sonday is called pal-  
me sondaye. Butt for by  
cause that the serupce of  
this daye is longe. I wyl  
le telle you shortly why



## Dñica palmar

it is called palmelonday  
As saynte Johan sayth  
our lord Ihesu crist come  
to betany where he say-  
the. (Venit Iesus beta-  
niā ubi lazarus fuit mor-  
tuus quem resuscitavit.)  
¶ And there he reyled la-  
zar from deth to lyf that  
had ley .iiij. dayes dede.  
¶ this lazar was brother  
to Mary mawdeleyn &  
to Martha/ that was a  
nother suster ¶ Thenne  
Ihesus wylt that his pal-  
syon was nygh. & toke  
Lazar with hym/ and ry-  
dunge on an alle. come  
toward Jerusalem. and  
whan the people herde  
therof/ the people wente  
ayenst hym. (Non prop-  
ter Iesum tantū. sed ut  
lazarum viderent quem  
resuscitavit a mortuis)  
Not only for Ihesu but  
for to see lazar/ that was  
rysen from deth to lyf. &  
also for to see cryste and

doo hym worlhypp. (Ac-  
ceperunt ramos palmar  
& sternebat i via) They  
toke braunches of palme  
and other flowres/ & stre-  
wed in the waye ayenste  
his comynge. And some  
sprad her clothes in the  
waye and longe (Bene-  
dictus qui venit in nomi-  
ne domini.) ¶ Blessed  
be he that cometh in the  
name of oure lord kyng  
of Israell. Wherefore ho-  
ly chyrche maketh thys  
day solempne processyon  
In mynde of the procel-  
syon that was made a-  
yenste Cryste. And also  
Joye and myrthe of our  
rysyng from deth to lyfe  
that had leye al this yere  
in dedely synne. Now I  
trust to god þ we ben rep-  
led to good lyuyng. and  
for angelles of heuē ma-  
ke moche Joye of youre  
resyng out of synne. and  
thus we take palme and

flowres in processyon as  
 they dyde & goo in proces-  
 syon knelyng to þ crosse.  
 In þ worlhypp & mynde  
 of hym that was doone  
 on þ crosse/worlhypppyng  
 & welcomyng hym with  
 longe in to þ churche / as  
 the people dyde our lord  
 in to the cyte of Jerusale  
**¶** Thenne Johan Be-  
 let. asketh a questyon / &  
 sayth. that oure lord had  
 the grettest worlhypp / ry-  
 dyng on the asse / þ euer  
 he had in this world. the-  
 ne why worlhypp wee the  
 crosse & not thasse **¶** To  
 this questyon he answere-  
 reth hymselfe & sayth. þ  
 þ worlhypp of this world  
 As salamon sayd / alle is  
 but a vanyte nouht. and  
 maketh a mā to forgete  
 his god & hymself / there  
 As is grete trybulacyon  
 dyssele & heuenes it cause  
 a man to thynke of god  
 and crye to hym for so.

cour & helpe. & to knowe  
 hymself. And therfore al  
 crysten people sholde put  
 away all worldly vany-  
 tees þ brygeth moche pe-  
 ple to grete myschete / &  
 many to euerlastyng pay-  
 ne. We worlhypp þ cros-  
 se / for it was cause of ou-  
 re redempcyon & salua-  
 cyon / and to bryng vs to  
 euerlastyng Joye & blyss  
 þ we hopen all to come  
 to. **¶** Thenne anon whā  
 Tryte was come to the  
 cyte of Jherusalem / he  
 wente to the temple and  
 droffe oute all byers and  
 sellers þ he foude therin  
 and sayde. **(** Domus  
 mea domus oraciōis vo-  
 cabitur.) My hous is a  
 hous of prayers / And ye  
 make it a denne of the-  
 ues. Thus our lord gaaf  
 all cristen people ensam-  
 ple to leue byeng & sellyn-  
 ge on the holy day. And  
 in espreall in þ churche /



## Dñica palmar

A nother it is why it is called palme sonday/ for by cause þ palme betokeneth victoꝝ/ where al criſten peple ſhold bere palme in proceſſyon/ in tokenyng þ he had foughten with the fende & hath þ victoꝝ of hym. by ſhryft of mouth. ſatysfaccyon with dede. mekely done his penaunce with grete conſcyeꝝ in his herte. & in thyle wyſe ouercome his ghosly enemye þ fede

**¶** We rede in the geſtyſ of romayns/ that it was the maner ſome tyme. that yf there were any lond þ were rebell ayenſt them/ perour. Anone the emperour wold ſend ſom worthy knyghte wyth grete myghte to that lond and put hem downe/ and make hem ſubgettes to the Emperour of Rome And whan this knyght had done ſo/ theñe ſholde

he be ſette in a chaire arayed wyth clothes of golde in the beſte wyſe. and a braunche of palme in his honde/ in tokenyng that he had þ victoꝝ and with grete worſhype brought in to Rome. but whan he come in to any worthy cyte/ thenne there ſhold ſtonde one by hym & bete hym in the mouth with a braunche of olyue ſayeng thus. Knowe thy ſelf/ that is to vnderſtonde. Though thou be grete now/ and haue the victoꝝ/ make not to moche of thy ſelfe. for it maye fortune a nother tyme here after þ thou mayſte haue þ worſe. and come to moche vylonye. more than now to worſhype. Wherefore be not now to proude of thy ſelf. Thus ſholde ye bete youre ſelfe in the mouthe of youre ſoule with the braunche

of olyue/that is with the vertue of mekenes. And soo hold you in loue and meke in herte/ and euer/ more dredyng & ferynge lest ye fall ayein in to synne. And soo leue the worlthyp that ye haue now for trust this truly/ mekenes is that vertu that modst and sonest ouercometh your ghostly enemye the fende/and soonest gadereth a mā to vertuous luyng. That we may haue this vertue of mekenesse/ pacyence & charyte to ouercome our ghostly enemye now & euer. Amen.

**G**od frēdis ye shal vnderstonde/þ holychirche vlcēd thise .iij. dayes. & sayth scrupce in the euyn tyde/ þ is mekenes/ wherfore we call it tenebris/ but holychirche calleth it tenebris. Thenne why this scrupce is thus

done in mekenes/holy faders tellē for thre causes

**O**ne is the nyght before that our lord Jhesu cryste was take/he went vnto the mount of olyue te/& prayed thus. (Pater mi si possibile est. trāseat a me calix iste) My fader/þ if it be possyble/þ this bytter passyon may passe fro me/þ if it were þ faders wyl/and elles not And for drede and fere of that bytter passiō that he felt in spiryte. he swet te bothe bloode & water.

**A**nd a nother cause is this/þ anone after myds nyght come Judas with fyfty knyghtes & moche oher peple to take cryst And for it was derke/ & they cowde not well knowe hym from saynt James he was so lyke criste Therefore Judas sayde (Quem osculatus fuero tenete eū) forsothe quod



## feria quarta

he hym that I shal kysse  
it is/take he hym. for sa-  
ynt James was soo lyke  
criste/that moche people  
called him cristis brother  
And thus Judas betray-  
de his mayster. and thus  
was crist take in meke-  
nesse. with al the spyte þ  
they coude do to hym/ be-  
tyng hym & spyttyng in  
his face. ¶ The thyrd  
cause is whan crist was  
naked on þ crosse. fete &  
hōdes hangyng thre hou-  
res/frō vnderen tyl none  
Thenne the sonne with-  
drew her light & was der-  
ke thorough all the world  
shewyng þ the maker of  
lyght was at that tyme  
peyned to deth. for thise  
thre causes the seruyce in  
the nyght is done in der-  
kenes/the whiche seruyce  
maketh mynde/ how Ju-  
das betrayd crist. & how  
the Jewes come as preue-  
ly as they coude. for drede

of þ comyn peple/wher-  
fore the seruyce is no bell  
rong/but a sounde made  
of tree. whereby all cristē  
peple may haue knowle-  
ge to com to this seruyce  
preuely withoute makyn-  
ge of ony noyse. & alle þ  
the people shold speke of  
comynge & goynge, shold  
sounde of the tree. that is  
the crosse that oure lord  
was done vpon. And of  
his passyon & of the wor-  
dis that oure lord spake  
hangyng on the crosse. &  
how he sayde to his mod-  
(Mulier ecce filius tuus)  
Woman see thy sone. &  
how he cōmaunded hys  
moder to saynte Johan  
þ euangelyst in kepyng  
And what sayd the chere  
that henge by hym/ and  
sayd thus (Oñe quando  
veneris in regnū tuū me-  
mento mei) Lord whan  
thou comest to thy kyng-  
dome. haue mēde of me

and anone our lord sayd  
to hym (Hodie mecum  
eris in paradyslo) This  
daye thou shalt be with  
me in paradysle/ & how he  
betoke his spyryte in to  
his faders hondis & sayd  
(In manus tuas dñe ⁊c  
And soo he yelde vp the  
ghost. ¶ Thus comyng  
& goyng to þe churche/ all  
cristen peple shold comen  
& leue vanyte & ydle tal  
kyng. and speke only to  
the crosse/ that is our re/  
dempcyon. ¶ A nother  
cause is whan þe Judas  
had betrayed cryst. & sa/  
we by his treyson he shol  
de be dede/ anone he felle  
in dyspeere/ & hong hym  
self on a tree/ and thenne  
he dyspleysed more criste  
for þe dede than for all þe  
trespasse that he had do/  
ne tofore/ for crist is soo  
mercyfull/ that & he had  
asked mercy/ he shold ha  
ue had mercy & foryene

nes. ¶ Also at this seruy  
ce he let certeyn candellis  
in the quere. after þe vse  
in some place more than  
in some other/ as þe vse is  
the whiche ben quenched  
one after a nother. In to  
kenyng of crystis dyscy  
ples/ how they wente a/  
way/ eche after other. but  
whan alle thysle candles  
ben taken away. & the ly  
ghte goone/ yet one aby/  
deth styll an hyle. tyl cler  
kes haue songe hyrpes. &  
thysle verses. the whiche  
betoken the wymen that  
made lamentacōn at cris  
tis sepulcre. Thēne that  
candel is brought aye⁊ &  
other lyght there & that  
betokeneth our lady. for  
all þe feyth was lost saue  
oonly oure lady. And of  
her al other were enfour  
med & taught Also it be  
tokeneth cryste hymselfe  
that was in his māhode  
dede/ & leyd in sepulcre



## Feria quarta

þ theyrde day arole from  
deth to lyue ayen/ & gaue  
lyght by loue to all þ we  
re dede & queynte by dyl  
peyre. ¶ The strokes þ  
þ prest geuech on þ boke  
betokeneth þ clappes of  
thonder/ whā crist brake  
hell pates & dispoyled hē  
& fet out adam & eue & al  
that he had bought with  
his bytter passyō ¶ Now  
haue ye herde som what/  
what this serupce betoke  
neth/ & thynke ther vpon  
& be not unkynde to your  
lord god that suffred all  
this for you. for unkynd  
nelle is a synne that stynt  
keth in the lyght of god  
as saynt Ambrose sayth  
that there may no man  
fynde a peyn grete ynou  
ghe to punyssh the unkynd  
nelle. And that ye shalle  
here by ensample/

¶ Narracio/

¶ I fynde that alysaun  
der Neham telleth/ how

that there was somtyme  
a knyght þ went out of  
his owne countrey ferre in  
to a strange lond to seke  
aduentures/ And it hap  
ped that he come in to a  
grete forest & there he her  
de a grete noyse of a best  
þ lemed in dyspeyre/ and  
thē he wold wite what  
it meut/ and went nere &  
saw how a grete horry  
ble adder of a gret lēgthe  
beclepped a lyon & boun  
de hē to a tree as he laye  
& slept. & whan the lyon  
woke he foude hymselfe  
boude & myght not helpe  
hēselfe he made a grete  
horryble noyse/ desyrng  
helpe of þ knyght. thē  
had this knyght compas  
syon of this lyon & wold  
fayne helpe hym/ but he  
drad whan he was louse  
leest he wold haue fallen  
to hym/ But by cause he  
was a knyght & þ lyon  
was kyng of al bestys in

that dystresse/he toke his  
 swerde & smote thadder  
 a londre/thenne the lyon  
 anon felt hym self lose &  
 fylle done to þ knyghtes  
 fete. & euer after nyght &  
 day in euery place he fo-  
 lowed þ knyght. & euery  
 nyghte this lyon leye at  
 this knyghtes beddis fete  
 & in euery batayl this ly-  
 on was redy to helpe his  
 mayster/ in somoche þ þ  
 peple spake to þ knyght  
 of the lyon/ yet by coun-  
 seyl of the people he had  
 the lyon in suspect/wher-  
 fore whan he went in to  
 his owne countrey aye-  
 preuely whyles the lyon  
 slept he toke the water &  
 went in to the shyp & sey-  
 led forth. And whā this  
 lyon awoke & mysted his  
 mayster/anone he gaaf a  
 grete roirnge & went af-  
 ter hym in to the see and  
 swame after him aslong  
 as he myght And whan

his myghte fayled hym/  
 thenne he was drowned  
 By this knyght ye may  
 vnderstonde goddis lone  
 of heuen/that come oute  
 of ferre countrey/ þ was  
 oute of heuen in to thys  
 world/& was bounde for  
 mākynde with this olde  
 adder the fende to a tree  
 of inobedpence. wherfore  
 with the sharpe swerd/þ  
 was his passion. he loled  
 mankynde oute of hys  
 bondis. & made hym free  
 to goo where he wolde.  
 And therfore alle crysten  
 people ben boude to wor-  
 shyp hym & thanke hym  
 for his lolyng/ and to be  
 buxum to hym all the ty-  
 me þ they hath lyfe/and  
 folow & sewe the lore of  
 holy chirche/and he shal  
 passe thurgh the water. þ  
 is to say/thurgh þ peyne  
 of deth. & he shall come  
 to þ Joye that euer shal  
 laste without ende. The



## Feria quarta

whiche god brynge vs al  
to. Amen/

**D**yuerse questyons

**A**ny wyll aske dy/  
uerse questyons of  
þ seruyce of chyle dayes  
of suche prestes as they  
suppose can not make no  
redy answere/ but put hē  
to shame and do to hym  
vylonye & reproof. wher/  
fore I haue tyteled whi/  
che be nedefull for euery  
prest to know. And yf he  
wyll loke on it and kepe  
hem redely in herte/ he  
may make redy answere

And soo shall it be to hē  
bothe profyte & worlhypp  
¶ fyrst yf a man asketh  
why therethurday is cal/  
led soo. Ye may say that  
in holy churche it is called  
(Cena domini)oure  
lordis souper daye/ for þ  
daye he souped with hys  
dylscyples openly/ & after  
souper he gaue hem hys  
fleshe & his blood to ete

& to drynk. & sayd thus.

(Accipite et manducate  
hoc est corpus meū) Ta/  
ke ye this & ete it. for it is  
myn owne body. & anon  
after he wyll he his owne  
dylscyples fete/ shewynge  
what mekenes that was  
in hym. and for the grete  
loue þ he had to hem. It  
is also in englyshe called  
therethurday/ for in olde  
faders dayes/ the people  
wold þ daye there her he  
des & clyppe her berdys &  
polle her hedys. And soo  
make hem honest ayenst  
ester day. for on good fry/  
day they doo her bodys  
none ease/ but suffre pe/  
naunce in mynde of hym  
that/ that daye suffered  
his passyon for all man/  
kynde. On ester eyn it  
is tyme to here her seruy/  
ce/ & after seruyce make  
holy day. ¶ It is wreten  
in the lyfe of a saynte/ þ  
he was so bely on the sa/

terdaye before none/that  
 he made a man to shawe  
 hym at after none. thēne  
 was the fende redy & ga  
 dered by the heres/thēne  
 this holy man saw that  
 & cōmaūded hym to tell  
 whiche dyde soo/Thēne  
 sayd he/ thou doost no re  
 uerence to thy holy daye  
 therfore I wyl kepe thise  
 heres tyll y day of dome  
 in grete repreef to þ. then  
 ne anone he lefte of sha  
 upnge & toke thyle heres  
 from y fende & made to  
 brenne hem in hys owne  
 honde to suffre penaunce  
 & so abode vnshauen tyl  
 mondaye after. This is  
 sayd to all tho in repreef  
 þ worship not y laterday  
 at after none. Thēne as  
 Johan bellet saythe/ on  
 therethurday a mā shol  
 de do polle his here & clip  
 his berde/& a prest shold  
 shawe his crowne. so that  
 there shold noo thyng be

bytweene hod & hym/ for  
 heres come of superfluite  
 of reynes & of humers  
 of y stomache/and they  
 shold pare her nayles of  
 handis & fete that comen  
 of superfluyte of fylthe.  
 without forthe/ & shryue  
 hem & make hem clene.  
 within his soule as with  
 oute. And th<sup>o</sup> make hem  
 clene bothe within & with  
 oute. The veyle that all  
 this lente hath be drawē  
 betwene vs and y quere.  
 betokeneth the passyon  
 that was hydde and vn  
 known tyll the daye co  
 me/y whiche thise dayes  
 be done away. and chaul  
 ter openly shewed to alle  
 y people. for thyle dayes  
 cryste suffred his passion  
 openly that he had han  
 gynyng on y crosse sayeng  
 (Consumatū est) It is  
 ended/þ is to saye/ Now  
 the prophesy of my pas  
 syon hath an ende/wher



## Feria quarta

fore the clothes of myne  
aulter ben taken away/  
for crystys clothes were  
take away from hym/ &  
so was done naked on y  
crosse/ laue oure lady his  
moder woude a karchyf  
about hym to couere his  
membres. Thaulter stone  
betokeneth cristis body þ  
was drawn on y crosse.  
as a skyn of parchement  
on a harow/loo y all his  
bonys myght be tolde/ þ  
besoms that the aulter is  
wasshē with/ betokeneth  
the scourges þ they bete  
our lordes body with. & y  
thornes þ he was crowned  
with. The water & the  
wyne y it is wasshē with  
betokeneth the bloode &  
the water y ranne down  
from his woundes. that  
was in his syde perysched  
with a spere. The wyne  
y is poored vpon thaul/  
ter on the .v. crossys/ beto/  
keneth the blood y rāne

downe from his pryncy  
pall woundis of his body  
¶ Also this daye is noo  
paxe yuen at the masse  
for Judas betrayed cryst  
this nyght with a kisse/  
thus was the prophete  
of his passyon this daye  
ended/ wherfore this ny/  
ghte whā he had souped  
he made the sacramente  
of his owne body/ & gaaf  
it to his disciples to ete &  
drinke and began the sa/  
cramente of the masse. &  
of the newe law/ & after  
souper he wyshe his dys/  
ciples fete/ þ was a ma/  
ner of the newe law full  
out. for as he sayd to pe/  
ter/ he that is wasshen/ &  
is clene of dedely synne/  
hath noo nede to be' was/  
shen it betokeneth that  
fliccyon of dedely synnes  
¶ Theñe yf people aske  
why prestes doo not mas/  
se after souper as Cryst  
dyde/ It was toined in to

more honeste & more sal  
uacyon to mannes soule  
for as haymo telleth vp  
on þ̄ pyllie of saint poull  
that many in the begyn  
nyng of the feythe come  
to the churche on there  
thursday. & thole þ̄ were  
ryche brought mete and  
drynke with hem. & eten  
& dranke her bellies ful/  
& thenne at nyght token  
her housell/ & sayd þ̄ crist  
gaaf hem ensample/ butt  
whan the ryche etc and  
dranke to moche þ̄ poure  
people abydeyth withoute  
tyll after the ryche hath  
done sore an hūgred and  
thenne etc of the releef þ̄  
they lefte. And soo after  
the peple toke theyr hou  
sell. Where as the pyllie  
of this day telleth/ saynt  
Poul. rebuketh hem ther  
of. and toremeth that fow  
le vse in to more honeste  
clennesse & holynesse. þ̄ is  
for to save at masse fal

tyngge all þ̄ peple to sake  
her housell fastyng. on es  
ter euen. þ̄ pascall is ma  
de þ̄ cheef capie in þ̄ chir  
che. so is crist cheef aboue  
all the sayntes in heuen  
¶ The pascall also be  
tokeneth the pyler of lys  
ghte fyre: þ̄ wente byfore  
moyles & the children of  
israel. whan moyles lad  
de theym oute of egypte  
in to the londe of byhest  
that is Jerusalem. & so  
they passed saue & soude  
And soo. vii. dayes after  
they come all vnto þ̄ see  
and thanked god for her  
passage. And in mynde  
herof holy churche vseth  
all the ester weke to goo  
a procellyon to the fonte  
þ̄ is now the red see to al  
cristen people þ̄ ben criste  
ned in the fonte. for the  
water in þ̄ fonte betoke  
neth the red see/ for blode  
and water is the wounde  
that were in crystys syde



## Seria quarta

in the whiche the power  
of pharao þ fende of hel-  
le is drowned & alle his  
myght lost. & crysten peo-  
ple laued & for þ fonte is  
halowed on ester euen. &  
on wytslon euen. for in þ  
begynnynge all children  
abode to be crystened vn-  
to thyle. iij. dayes. & to be  
crystened at the fonte ha-  
lowēg. But now for by  
caule þ many in so long  
abyding were dede with-  
out cristendome. therefore  
holy chyrche ordeyned  
now to crysten al comēs  
of þ yere/laue. viij. dayes  
byfore thyle eyns. þ chil-  
de shal abyde to þ fonte  
halowynge yf it maye for  
peryll of dech & elles not  
Thus is the pascall ha-  
lowed by lyghte with the  
new fyre. And of it alle  
other tapres & candellys  
ben lyght for all holynel-  
le & good techēg & good  
lyuyng cometh of cryste

& techyng of holy chyrche.  
& lyghteth hem in cristis  
passyon with brennyng  
loue & charyte. peces of  
ensence ben stiked in the  
pascall in the maner of  
a crosse. those betoken þ  
fyue woundes of our lorde  
As Bede sayth. that he  
suffred in his body. that  
shal be freshe and swete  
as ony ensence tyl þ day  
of dome to grete repleef  
to all that shal be damp-  
ned that byleue not in cri-  
stys passyō/ and wyl not  
aske mercy and foryeue-  
nesse of her synnes. ¶ In  
the fonte halowynge. the  
prest castith water in. iij.  
partyes of the fonte. for  
Cryst had hys dyscyples  
goynge prechynge & techyn-  
ge in. iij. partyes of cris-  
tendome/ In þ name of  
the fader & the sone. & þ  
holy ghost. And after the  
prest bretheth on the wa-  
ter/ for the holy ghoste in

makynge of the worlde  
was borne vpon waters.  
for whan god for Ada/  
mis synne cursed therthe  
& the londe/he cursed not  
the water/ wherfore it is  
lawfull to a mā to ete in  
lenton that þ cometh of  
the water. After he drop  
peth the were in to þ wa  
ter of a candell brēnyng  
the whiche betokneth þ  
manhode of criste þ was  
fullid in water: & putteth  
ogle & creme in the water  
for by the vertue of the  
sacrament thole þ beyn in  
heuen & in erthe ben Joy  
ned togyder/ and þ was  
proued by crystis baptys  
me/for there the fader of  
heuen spake and sayde.  
(*Hic est filius meus di  
lectus in quo michi bene  
complacui*) This is my  
well beloued sone þ wyll  
pleyse me/ And the holy  
gho: was seen. (*Sicut  
columba*) As a whyte

done. ¶ Thus was the  
fōte halowed two tymes  
in þ yere. At wytsontyde  
& at ester/whan al þ peo  
ple is broughte oute of  
thraldom by cristis passy  
on fro þ dangeour of the  
fende/ & at wytsontyde.  
for theñe is þ holy goost  
yeuen in remissyon of all  
synnes Theñe from the  
fonte the people goon to  
the quere synngyng the le  
tany/prayeng all the sa  
yntes in heuen to praye  
to god to yeue to al that  
ben crysten to kepe that  
worthy sacramēt to god  
dis pleyssaunce/ & the co  
uenant þ they haue ma  
de in her cristenyg/thēne  
the preste goth to masse.  
for criste that is hede of  
all holy chirche is not ry  
son. Exriepleson is sayd  
for in eucry prayer. in es  
percial in the masse. it is  
grete nede to aske helpe &  
locour of god to kepe vs



## feria.iiii.post festū palmar

from all maner of temp-  
 racōy þ the fende putteh  
 in vs/ & namely in god/  
 Dis seruyce (Gloria in  
 excelsis) Is sayd. for the  
 fader of heuen hath gre-  
 te Joye to beholde the pe-  
 ple þ his sone hath bou-  
 ghte with his passyon/ &  
 to see hem in resse peas &  
 charyte/ echone with o-  
 ther. The greyle is nott  
 sayd/for those þ ben new  
 cristened ben not yet par-  
 fyte to walke in grace of  
 vertues (Alleluia is laid  
 for it is grete Joye to an-  
 gellis to see by cristenēge  
 the nombre of hem resto-  
 red ayen. After alleluia.  
 a tract is sayd/hyghe son-  
 gen. for though by cryste-  
 nyng they be washe frō  
 synne/pet must they tra-  
 ueyll besely to kepe hem  
 from comberaūce of the  
 fende/that they falle not  
 in dedely synne. ¶ The  
 offertory is sayde. for the

wymē that comen with  
 oynemētis to offre to cry-  
 stys body/ they foude hē  
 not in his tōbe (Agnus  
 dei) is sayd/ but no pare  
 is gyuen. for crist that is  
 hede of peas is not ryson

The postcomyn is not  
 sayde/ for those that ben  
 new crystened sholde not  
 be housled this daye/ but  
 on þ morow. for in olde  
 tyme there come to criste-  
 nyng people of grete age  
 ¶ Thenne a short euyr  
 song is done. for þ chil-  
 dren þ were not cristened  
 wherof gretly they were  
 noyed with sykenesse of  
 colde of lōge seruyce thē  
 ne is ended vnder a short  
 colet. All the sacramente  
 of cristenynng is ended in  
 the passyon of criste. By  
 the whiche al cristen peo-  
 ple were restored to euer-  
 lastyng blysse. to þ whi-  
 che god dryng vs alle to:  
 ¶ Amen/

In die Parasceues.

**G**ood frendys this day is called/good fryday. for all that oure lord Ihesu Crist suffred this day/turned vs to grete Joye. for this day he suffred passyō vnder pouce pylate for our sake. It is an olde law/þ a foole begynneth hath a fowle endyng. ¶ Now see how this pylate began cursedely & ended ful wretchedely. for as laynt austyn sayth/cursed lyuyng fyrst asketh a curlyd ende/after he þ forgeteth hymselfe here in his lyuyng. is full lyke to forgete hymself in his last ende. This pylate was a knyghtes sone þ was called tyrus/that he gate hym on a woman that hyght pyle/and this womāns fader hyght atte/so whā this child was born/they sette the moders name &

the grande fader after/& so by bothe names called hym pylate. ¶ Thenne after whan he was thre yeres of age/his moder brought hym in to the kyngis courte/¶ Thenne had the knyght a nother sone ny lyke to pylates age. But for this knyghtes sone was in al his rule/more gentyller. more manfully. more goodly. more beloued thā this pylate. so for hate & enuy there of this pylate on a day slewe this knyghtes sone/thenne was the knyghte wonder sorpy. but yet he wold not sle pylate. & sent hym to Rome to be there in hostage/for a tribut that þ knyght sholde pay to theperour ¶ Thenne it happed þ the kyng of fraunce had sent his sone theder for þ same cause. ¶ Thenne for by cause whan pylate sawe that



## In die parasceues

He was more beloued & cheryshed Therefore this pylate slew hym Thenne for he was so curled the perour by couſeyle of the romayns/sentt pylate in to a coultre þ was called pounce/where þ the people of þ coultrey were soo curled þ they slewe ony þ come to be theyr mayster ouer hem. Soo whan this pylate come thyder/ applyed hym to her manners/soo what with whilles and sotylte he ouercome hem/ & had þ maystry and gate his name and was called pylate of pouce. & had grete domynacyon & power. Thenne þ kyng of Jherusalē sent after hym/ & made hym lyftenaūt vnder hym of the londe of iury. & for pylate lyked well thoffyce/ preucly he sent to them perour & had his offyce cōfermed of hym vnwe-

tynge to þ kyng herode. kyng þ tyme. Wherfore whan kyng herode herde what he had don. he was soo wrote þ they were enmyes vnto the tyme that our lord Jhesu cryst was take/ & thenne they become frendys ayeu & fylle bothe in to one assent of cristis dech Thenne it hap- ped afterward þ thempe- rour fyl lyke & sent after cryst for to hele hem. for it was tolde hym þ cryst heled al tho þ euer wold come to hym of all ma- ner of sykneses what soo euer syknesse it had so be But thenne had pylate done hym to dech or the messenger come. Thenne whā theperour vndersto- de þ/ he sent for pylate & made hym come to hym & whā pylate herde this he was sore aferde & toke on cristis cote. & so whā he come to come to them

perour/ alle those þ̄ were  
 in presence made pylate  
 good there all the whyle  
 þ̄ he had on crystys cote.  
 And theperour swere by  
 fore that he shold be ded  
 Thenne toke they of the  
 cote/ & anone as the cote  
 was of/ theperour was  
 sore wrothe wyth pylate  
 þ̄ he put hym in to a pry  
 son/ tyll he had take coun  
 seyll what deth he sholde  
 deye on. Thenne as soon  
 as pylate wytt & vnder  
 stode þ̄ he shold be dede/  
 he toke his owne knyft &  
 slew hymselfe with all.  
 And whan the emperour  
 herde therof & vndersto  
 de þ̄ he had sleyn hym  
 self. & thenne anon he ma  
 de to bynde a grete ston  
 about pylatis necke/ & to  
 cast hym in to a water þ̄  
 is called tybpr. Thenne  
 whan he was cast therein  
 the fendis made suche a  
 noyse there aboute/ þ̄ alle

the cyte of rome was sore  
 afreyed. Thenne whan  
 theperour saw this he  
 made to take hē by ayen  
 And thenne was he cast  
 in to a water that was  
 bytwix twoo hye hylles.  
 And so longe tyme after  
 there was in the water  
 manye horryble syghtes  
 seen about þ̄ cursed man  
 ¶ Thus our lord Ihesu  
 Cryste suffred passyon &  
 deth for all mankynde/  
 And fyrst whan he was  
 take they dyd buffet him  
 & cryped hym naked/ &  
 bete hym with scourgis.

(*A vertice capitis usq;  
 ad plantas pedum non  
 fuit in eo sanitas*) That  
 from the hyeste place of  
 his hede to þ̄ soole of the  
 fete was no thynge lefte  
 hole on hym but all raw  
 And after made a crow  
 ne of thornes & set it on  
 his hede and bete it dow  
 ne wyth staups of recde/



## In die parasceues

þ it peryssheth his brayne  
 And whan they had pey-  
 ned hym soo/they lad hē  
 forth all bloody (Ad  
 montem caluarie) to the  
 moũte of caluerie to the  
 de of deth/ yet wymen of  
 the cpte whā they see hē  
 soo fowle fare wyth and  
 all to lugged & al to dra-  
 we/ for veray pyte they  
 wept vpon hym. Theñe  
 sayde oure lorde to hym.  
 (Nolite flere sup me sed  
 sup vos & filios vestros.)  
 Ye wymen of Iherusalē  
 wepe ye not for me/ butt  
 vpon you & your childre  
 for there shall dayes co-  
 me/ in þ which ye shall  
 blyssē þ wombes þ were  
 bareyne. & the pappes þ  
 neuer gaaf looke. Thus  
 oure lorde preched byfore  
 the vengauice that fylle  
 after vpon Iherusalem  
 The whyche prophete  
 Iheremie the prophete  
 spake of. þ is red in holy

chyrche thise. iij. dayes at  
 tenebras/ þ which was  
 so horryble of many dys-  
 uerse myscheues. & in e-  
 speryall of hungre. þ chil-  
 dren lay for hungry dede  
 in þ stretes. Theñe was  
 there a woman þ was co-  
 me of grete byrthe / þ for  
 hūgre toke her owne chil-  
 de that was fed with her  
 pappes. & slew it & parted  
 it in. ij. parties. & thā she  
 rosted half & choother half  
 she kepte tyl on þ morow  
 Theñe as the people co-  
 me by the strete they had  
 sauour of the rost & anon  
 they come in to haue had  
 parte therof. And whan  
 they sawe the moder rost  
 her owne childe and sone  
 they were heuy & fowle  
 distmayed/and wold not  
 ete therof butt went they  
 waye forth aye. Then  
 ne toke þ moder of that  
 child and ete therof. and  
 sayd in this maner wyle

This is myr owne sone  
 and myne owne childe þ  
 I bare of my body/ and  
 fed it with my pappes/  
 but I wyl rather ete hit  
 thā deye for hūgre. ther-  
 fore I tell you this to the  
 we you som what of the  
 vengauce þ fylle on Jhe-  
 rusalem after the deche  
 of oure lord Jhesu cryste  
 ¶ Therē they ladde hē  
 to þ mounte of caluarie  
 & there they streyned hē  
 so on þ crosse/ that euery  
 bone of his body myght  
 be knownen one from a  
 nother. And nayled hym  
 honde & fote to the crosse  
 and they lyfte vp þ crosse  
 And the body togyder.  
 And with a grete peyce  
 they lete the crosse and þ  
 body fall downe togyder  
 in to the mortesse/ that al  
 the body dasthed and his  
 bones craked. And hys  
 Joyntes braste & veynes  
 and alle woundes brake

oute of bloode. sydes. ar-  
 mes legges fete and hon-  
 des/ so that there was no  
 blood in hym. And yet  
 they toke a clothe whyle  
 the blood was hote. and  
 wonde it about his body  
 tyll the blood was colde/  
 and thenne they drewe a  
 waye the clothe/ & pulled  
 awaye the fleshe fro the  
 bones This was a grete  
 pyte. ¶ And so whan he  
 sholde deye/ he began as  
 Johan bellet sayth (De-  
 us meus respice in me)  
 & soo sayd all the verses  
 luyng tyl he come vnto þ  
 verse.) In te dñe sperauit  
 And soo atte this verse.  
 ( In manus tuas dñe.  
 commendo spirituz meū  
 redemisti me domine des-  
 us veritatis. ) There  
 he gaaf vp the spyrte.  
 ¶ This is a grete enlā-  
 ple that our lord Jhesu  
 crist gaaf to all crysten þ  
 euery man shold haue in  
 f iiii



## In die parasceues

mynde thyle verses. and  
he þ can hem say/ & yf he  
say hē every day. he shal  
not dey noo maner mys-  
cheuous nor vengable de-  
the. ¶ Theñe after this  
passyō we say orylons &  
knelynge at every orylon  
saue at þ orylon that is  
sayd for the Jewes/ at þ  
orylon holy chirche kne-  
leth not/ for by cause Je-  
wes in scorne knelēg. iij.  
tymes to criste whā they  
scourged hym. ¶ Theñe  
thile orylons holy chirche  
prayed for alle maner of  
people/ for Jewes sarra-  
lynys cysmatiks heretyks  
but not for cristen people  
for whyle ony mā or wo-  
man stondeth acursed. he  
is dampned byfore god.  
and dampned shal be at  
his deth. But he repente  
hym & amēde hē whyle  
he lyueth in this presente  
worlde. Butt take hede  
what saint austyn sayth

( Si scirem pro certo q  
pater me⁹ esset i inferno.  
nō orarem p illo nisi ut  
p dyabolo.) Yf I wylste  
for trouth that my fader  
were dampned in to hell  
I woldc neuer praye for  
hym/ but as for y deuyll  
of helle. far there is noo  
prayer of holy chirche þ  
helpeth a dampned man  
¶ Theñe after thile ory-  
lons the crosse is brought  
forth. to þ whiche all cry-  
sten people shol worshyp  
this day/ in worshyp of  
hym þ this day deyed on  
the crosse/ & pray our lord  
to forgyue vs our trespas-  
se. as cryste prayde to his  
fader of heuē to forgeue  
hem that dyde hym on  
the crosse.

### ¶ Narracio/

¶ There was a knygh-  
te somtyme. & that was  
a grete lord/ & he had a  
worthy mā vnto his so-  
ne. And soo it happed þ

a nother knyghte & this man fell at debate. & loo this knyghte slewe hym/ wherfore þ fader of this man þ was dede gadered a grete multytude of people/ & pursuet þ other knyght. where soeuer he wente to haue sleyne hym nyght & day. so þ he myght haue no rest/ but euer dyde flee for fere of his lyfe. Thenne it happed on a good fryday/ this knyghte sawe all cristen people goo to þ chirche. And he bethoughte hym þ cryste deyed þ day on the crosse for all mankynde. & put hym oonly on the mercy of almyghty god & went to the chirche with other people to serue god/ And whan he was in the chirche. anon this other knyghte had word and come with moche people in to the chirche. and his swerde drawn in his honde/

for to slee hym. & whan this other knyght saw þ and wylle well þ he had trespassed to hym. & fyll downe flat to the ground with his armes sprad abroad as our lord Ihesu cryste sprad his armes on the crosse. and layde. for his loue þ this daye sprade his armes on the crosse & suffered passyon & deyed for the & me. and al mankynde/ haue thou mercy on me/ and forgyue me thy lones dethe.

Thenne this knyghte thought it had be to horrible a chynge to smytte hym while þ he lay so. & cryed hym mercy soo me hely/ and anon he put vp his swerd & layd to him. Now for his loue þ this daye deyed on the crosse for the & me & alle mankynde I forgeue the/ and toke hym vp and kyssed hym. and anone went to



## In die pasche

doe worshyp to the crosse  
kneling And whan this  
knyght wolde haue kyl-  
led the fete of the crosse/  
þ ymage losed his armes  
fro the crosse & beclepped  
þ knyght aboute þ necke  
and kyssed hym & spake  
thus that alle the people  
herde. I forgeue for as  
the thou hast forgeue for  
the loue of me. And thus  
all crysten people sholde  
doe. And theñe they shol-  
de haue mercy and grace  
of god. and blyss euerlas-  
tyng. Amen/

**I**n die Pasche.

**G**oddis frēdis ye shal  
knowe welle þ this  
daye is called in many a  
places. goddis sonday. ye  
knowe wel that it is the  
maner in euery place of  
worshyp at this daye to  
doe the fyre oute of the  
hall & the blacke wynter  
brondis and alle thyng  
that is foule with smoke

shall be done awaye and  
there the fyre was shall  
be gaily arayed with fayr  
flowres and strewed  
with grene rysshes al a-  
boute/ shewyng a grete  
ensample to alle crysten  
people. Lyke as they ma-  
ke cleane her houses to the  
syght of the peple/ in the  
same wyse ye shold clen-  
se your soules/ dooing a-  
way the foule brennyng  
synne of lechery/ put all  
thys away & cast out all  
thy smoke dust. & strew  
in your soules floures of  
feyth & charyte and thus  
make your soules able to  
receyue your lord god at  
the fest of ester (Depo-  
nentes omnē maliciam)  
And put away all maly-  
ce & all sorowe. for right  
as ye wyl suffre no thyn-  
ge in youre house þ stynt  
kech and sauoureth euyl  
wherwith ye may be des-  
ceyued. Righte soo criste

whā he cometh in to you  
re hous of your soules/ &  
he finde there ony synne  
of wrath enuy or ony o-  
ther dedely synne/ he wyl  
not abyde there. but ano-  
ne he gooth his waye/ &  
thēne cometh þ fende in  
& bydeth there. then may  
that soule be sorry þ is so  
forsaken of god/ and be-  
take to the fende/ thus it  
is with those that be in  
wrathe & enuy/ or in ony  
dedely synne. And wyl  
not forgyue to hem that  
hath trespassed to hem/  
for no prayer he shal no  
forgeuenesse haue. for ou-  
re lord sayth thus (Mi-  
serere et dimittimini.)  
Forgyue and ye shal ha-  
ue forgyuenesse. And the-  
re fore euery cristen man  
and womā sholde serche  
well her consyence. and  
make hē able to receyue  
her sauour Ihesu cryste  
verey god and man.

**Narracio**

**T**here was somtyme  
an holy byshop þ prayed  
oft belesy to god that he  
myght haue grace to see  
and knowe whiche were  
worthy to receyue þ holy  
sacrament. and come to  
goddis borthe. Thenne  
on a tyme as he sholde  
houel the peple/ he sawe  
som come with her faces  
as red as blood/ & bloode  
dropped out of her mous  
this. And some her faces  
were as blacke as ony  
pytche. And some were  
fayre & redde and lusty to  
be holde. & som as bryght  
as ony snow. Thenne a-  
monge all other/ he sawe  
two comyn wymen come  
and theyr faces shone as  
bryght as the sonne/ than  
had þ byshop grete mer-  
ueyll of þ syght. & pray-  
ed to god to gyue him re-  
uelacyon/ to wyte what  
all this betokened. thēne



## In die pasche

there come to hym an an-  
gell & layd/ thole þ haue  
bloody faces & blood drop-  
peth out of her mouthys  
be enuyous peple & wrath  
full. & wyl not amēde hē  
therof/ & euer they bē bac-  
bytynge & sclaūdryng her  
neyghbours. & ben euer  
redy to swere othes. ther-  
fore her mouthes shall  
drop blacke blod tyl they  
come to amendement. &  
thole þ haue black faces  
as pytche/ ben lecherous  
& wyl not leue her synne  
and ben grete synners in  
many degrees. & wyl not  
amende hem. They that  
haue theyr faces whyte  
as ony snoe/ thole be they  
þ haue done grete synne  
& ben shyuen therof. and  
ben soyr for her synnes.  
for the weppynge of her  
eyen had washed her sou-  
les & made hem clene. &  
so they ben in clene lyfe.  
& truly labour for her ly-

uynge. And thole. ij. comē  
wyme þ shyne so bryght  
passyng al other they we-  
re grete synners. & were  
sore a ferde whā they co-  
me to chirche/ and toke a  
grete repentaunce in her  
hertes/ that they made a  
vow to god. prayeng hē  
hertely to take noo ven-  
gaūce on hē. & they wold  
forlake her synne. & neuer  
doo amysse more. Wher-  
fore god of his grete gra-  
ce & mercy. hath forgyue  
hem her trespass & all her  
synes. & þ sorowe of her  
hertes hath soo waschen  
her soules þ they shyne  
bryghter than al other/ &  
thenne the angell wente  
his waye/ & the byshop  
kneled downe & thanked  
god for his reuelacyon/ &  
therfore take ensāple by  
thysle. ij. comen wimmen  
& be soyr for your synnes  
and repente you in your  
hertes & purpose neuer to

come apen to synne/and  
 chenne fruite verely pe  
 shall haue grace mercy &  
 focoure to euerlastyng  
 Joye and blisse. wherfore  
 thyeke for certeyn though  
 ye make it glolyng with  
 wordes. for to dylceyue  
 your ghostly fader. & say  
 þ pe be in charite & be not  
 ye begyle yourselfe. and  
 truste truely/ pe shall not  
 begyle god/ þ seet euery  
 corner of youre heries. &  
 therfore dilceyue not you  
 re owne soules for þ loue  
 of god. And be also besy  
 and redy to meke youre  
 soules cleane to the lyght  
 of god/as ye ben to ma  
 ke your houses to þ sight  
 of men/and as ye wolde  
 araye you in youre beste  
 clothes þ ye haue apenst  
 the comyng of your best  
 frēdes. so shold ye araye  
 you now to receyue your  
 best frende/ that is youre  
 maker our lord Jesu crist

that thys tyme suffered  
 passyon & deth/ to bryng  
 vs to euerlastyng lyffe.  
 This day is called also  
 a passyng daye. And is  
 especyall for two causes/  
 One is for this daye all  
 cristen peple in reuerence  
 of god shold forgyue all  
 theym that haue trespas  
 sed to hem. & be in perfy  
 te loue and charyte to all  
 cristē peple þ haue mysse  
 doon hem all the yere be  
 fore. This day shold be  
 amended with the salue  
 þ heleth all sores/that is  
 charyte (Caritas toope  
 rit multitudinē peccatorū  
 Charyte couereth þ mul  
 titude of synne. It is al  
 so a passyng day. for this  
 day shold all goddis chil  
 dren passe out of euyl ly  
 uynge in to good lyuynge  
 out of vyces in to vertues  
 out of pryde in to meke  
 nesse/ oute of couetyse in  
 largenesse/out of slowth



## In die pasche

in to holynesse/out of en-  
uie in to loue & charyte.  
out of wrath in to mercy  
out of glotony in to ab-  
stinēce out of lechery in  
to chastyte/ out of þ fē-  
dis clawys in to goddis  
armes. & of his grete en-  
mye/ make his dere fren-  
de. & he þ passeth thus is  
worthy to come to a goo-  
de fest. The whiche our  
lord Ihesu maketh this  
day to all þ people. It is  
called also goddis lōday  
for this day goddis sone  
role from dech to lyfe. &  
so gladdeth alle his ser-  
uaūtes with his vpryng  
wherfore al holy schirche  
maketh myrthe & melo-  
dy this dave. & syngeth  
thus *Hec est dies quam  
fecit dñs. exultemus et le-  
temur in ea* This is þ  
day þ our lord made/ Joy  
we & glad we in þ wyth  
all our herted. for the fa-  
der of heuen with al his

angellis makith so grete  
melody of thupryng of  
his sone/ þ he maketh to  
day a passyng grete fest  
& byddeth al crysten pro-  
ple therto. as well those þ  
ben in heuen. as those þ  
ben in erthe/ & they shal  
be full welcome that coc-  
men to this feest. clothed  
in goddis leuery, that is  
a good clothyng/ þ is in  
loue & charyte. And also  
euyl shall those ben that  
shall come in the fendis  
leuery/ clothed in wrath  
and enuie. for as þ gos-  
pell telleth/ thys shall be  
cast in pryson of helle. &  
chenne whyle other laus-  
ghen & make mery. they  
shall wepe & be soz/ and  
whyle some ete & drinke  
at goddis borde. they shal  
grynne with her teeth &  
lape. *(Te. ve. ve. quante  
sunt tenebre) wo. wo. wo*  
how many derkenes ben  
there. for they shal thyn-

he that they may fele the  
derkenes it is so derke. &  
the peynes of helle shall  
be soo harde. for wormes  
shall gnaw hem. for they  
eten theyr euen cryste he  
re in erthe / with false bac  
bitynge & sclaundrynge  
wherfore I charge you in  
goddis name / þ none of  
you com thus to goddis  
borde / But yf yf ben in  
partyte loue & charyte. &  
be clene shryuen & in ful  
purpose to leue your synne  
for & I wylt in certeyne  
whiche were out of cha  
ryte & in dedely synne. I  
must by the lawe of holy  
chirche with a lowd voy  
ce sey thus to hym / in au  
dyence of all the people.  
I gyue the not thy hou  
sell to thy saluacion / but  
to thy dampnacyon. tyll  
þ come to amēdement.  
And therfore euery cristē  
mā & womā shold serche  
well his consyence. and

make hym able to recey  
ue his sauour Jesu crist  
to the helthe of his soule  
that he may come after  
this fynall lyffe to euer  
lastyng Joye. ¶ Amen

¶ Feria. ii. iij. iij.

**G**od frēdis thise. iij.  
daies / þ is to saye.  
monday tuesday wenes  
day / ye shal fast & goo in  
processyon may womā &  
seruauntes for all we be  
synners & haue nede to  
pray to god for helpe gra  
ce & mercy. for they may  
not excule hem fro þ pro  
cessyon / þ maye lawfully  
be there. Thā he þ with  
drawe hymself fro þ cō  
maundemēt of holy chir  
che wylfully / he synneth  
ful greuously. ¶ fyrst he  
synneth in pryde. for he is  
vnburōm. also he synneth  
in slouth. that knoweth  
hymselfe in synne. & wyl  
not doo his dyllygence to  
come out therof. & ryght



## Feria secūda terciā quarta

as he withdraweth hym  
from the people þ ben ga  
dered to serue god. Righ  
te soō wyl god put hym  
from al the company of  
heuen. & frō all the pray  
ers that ben doon in holy  
chirche/ tyl he come to a  
mendement. Therefore  
al cristē peple come only  
togpyder. & pray thise. iij.  
dayes to alle the sayntes  
in heuen/ to praye to god  
for vs. for we haue syned  
manȝ tymes in the pere  
ayenste the cōmaūdemēt  
of god/ and therefore thise  
iij. dayes we shall fast &  
praye to god of mercy &  
remysyon of our synnes  
And putt away alle the  
power of the fende. And  
kepe vs from al mysche  
uous peryl & dredes that  
falle this tyme of þ pere  
more than any other ty  
me. for in this tyme ma  
ny grete thundres & ly  
ghtnyng. and as Lyncol

nyence sayth. There we  
re fendes that fletcrp in  
thayer for fere of þ blast  
of thundryng whā that  
cryste come to helle gates  
whan he dyspoyled helle  
And soō yet whan they  
here þ thundre in thayer  
they ben so agast therof/  
that they fallen downe.  
& theñe goo they not vp  
ayen tyl they haue done  
some cursed dedes. ¶ For  
than they rete weders. &  
make tēpestes in the see/  
& drawe downe shyppes  
and make debate emon/  
ge the peple/ & make one  
to slee a nother/ & tende  
fyre and brenne houses/  
& drawe downe steples &  
trees. & cause wymen to  
ourley her children. and  
make peple to hāge hem  
selfe & drowne hemselfe  
in wanhope & in dyspey  
re/ and doo many cursed  
dedes. And for to put a  
way all suche myscheues

& the poure of the fende  
 holy chirche hath ordey-  
 ned that al crysten peple  
 shal fast & goo a processy  
 on thyle thre dayes. and  
 praye to god & oure lady  
 and to all the sayntes of  
 heuen of helpe & socour.  
 Wherfore in thile proces-  
 syons belles be ronge. ba-  
 ners be splayed the crosse  
 cometh after. & þ people  
 seweth after. for right as  
 a kyng whā he gooth to  
 a batayle/his trompettis  
 goon tofore/thenne the ba-  
 ners. & thenne cometh þ  
 kyng & his oost folowyn-  
 ge. So in this processyon  
 the belles ben goddis trō-  
 pettis/ the baners comen  
 after. Thenne cometh the  
 crosse in crystis lykenesse  
 as kyng of crysten peple  
 & alle sewe hym. & wyth  
 her goode prayers chase  
 a waye the fendes þ they  
 haue no power. & lyke a  
 cursed tyraūt wyl be sore

afterde & adradde whan  
 he herde þ trompettis of  
 a kyng þ were his enemy  
 & saw his baners splayed  
 in the felde with his oost  
 comyng toward hym/ in  
 the same wyle the fende  
 the tyraunt of helle is as  
 ferde & dredith hym sore  
 whan the belles ryng &  
 the baners ben bore & the  
 crosse with all the people  
 come praynge/ thenne he  
 fleeth & dare nott abyde.  
 & putteth awaye his po-  
 wer that processyon.

#### ¶ Narracio/

¶ We rede at the cyte of  
 constantyne as the peple  
 went in processyon for a  
 dysleale/ that the people  
 had as they longe letany  
 suddely a child was pluc-  
 ked vp in to thayre. and  
 borne in to heuen. And  
 thāgelles taught hym to  
 syng this songe Sancte  
 deus. sancte fortis sancte  
 & immortalis miserere nob



## In die ascensionis

And anon he was lete  
downe ayen to therthe.  
And thenne he songe that  
same songe. & anon they  
were delyuered of her dy  
seases/ this is to saye in  
englyshe/ holy god/holy  
strong god/ holy & neuer  
shall dey/haue mercy on  
vs. God that is holy &  
neuer shall dey haue mer  
cy on vs. God wylleth &  
wylle that we be stronge  
for to fyght with the fen  
de/with the worlde/ and  
fleshe. & thenne he wyl  
haue mercy on vs. And  
brynge vs to that place  
thenne/there as angellis  
synge. (Sancte deus.  
facte fortis) Holy god ho  
ly strong god. haue mer  
cy on vs to his blyste.

**A**men

**I**n die ascen  
sionis domini.

**G**od frendisliche  
a daye ye shal haue  
an hyghe & a solempne

feste in holy churche. that  
is called the ascensyon of  
our lord Ihesu criste. for  
that daye as the feyth &  
byleue techeth/ how god  
is very god and man. &  
styed vp in to heuē. wher  
fore in tokenyng of this  
the pascal that is y cheef  
lyght in holy churche/ &  
hath stonde openly in the  
quere fro ester vnto thys  
daye/ now it is remeued  
away. in tokenyng that  
Cryste is chyet lyght in  
holy churche (and so oure  
lord dyuerse tymes open  
ly apperyd to his dyscy  
ples/and taught hem the  
feythe & the byleue. And  
this day he styed vp in to  
heuen. & there wyl abyde  
tyll the daye of dome.

**B**ut now ye shal here  
the maner of y ascensyō  
from Ester day tyll this  
daye. He was not with  
his dyscyples alway. but  
dyuerse tymes apperced

unto hym. & he appered  
to hem as they saten at  
theyr mete and ete with  
hem to shewe hē that he  
was verey god & man in  
fleshe and blode as they  
were for som of hē were  
in doute. lest he had be  
& spyrte. þ had nother  
fleshe ne blod. And ther  
fore to preue þ trouth. he  
ete with hē in her syght  
& bad hem goo in to the  
hyll of olyuete. & ther in  
syght of all his dyscyples  
he blessyd hem & styed vp  
in to heuen. And lette þ  
steppes of his fete threste  
downe in to þ hardemar  
byll stone for a token of  
his ascensyō. Thenne ye  
shall vnderstonde that þ  
hyll of olyuete betokene  
th mercy/wherfore cris  
te styed vp at the hyll of  
olyuete shewynge well þ  
he is the hede of mercy.  
And he is euer redy to ge  
ue mercy to all that aske

mercy with meke herte.  
Thenne in his vp styeng  
as we calle ascensyō/ang  
gelles made soo moche  
melodye þ no tonge may  
tel it. so fayne they were  
of his comyng (Ascēdit  
velociter) He styed vp  
swyftly. for as it were a  
momēt he was from er  
the to heuen. A grete cler  
ke a phylolouer / that is  
called Rabby moyses. he  
sayth/ that it is as ferre  
from heuen to erthe as a  
holy man myght lyue a  
thousand yere/and euery  
day go a thousand myle  
butt he þ met this waye  
knoweth beste. And thys  
way shall be met of a ry  
ghtfull and a good mā.  
¶ Thenne in his ascen  
syon he had with hym a  
grete multitude of soules  
The whiche he sette out  
of helle from the fen  
dis bondis. He styed vp  
also with his woundes



## In die ascensionis

red freshe & bloody. And  
as bede sayth for fyue cau  
les ¶ **T**hyrit for to verespe  
þ seych of his resurreccyon  
for he rose in very fleshe  
and blood þ deied on the  
crosse for all mankynde.  
The secōde to shewe his  
woundes to his fader in  
grete helpe & locour to al  
mankynde. The thyrde  
is to shewe how rightful  
they be dampned þ wyl  
not byleue in his passion  
and in his resurreccyon/  
The fourt to shew how  
merciful he is to hem þ  
wyl byleue & aske mercy  
The fyfth is that he ba  
re with hym a sygne of  
victorye/ for a syhernesse  
to all mankynde. For lyke  
as a lord is lyker that  
hath a true aduocat be  
fore a Judge to answer  
for hym/ so in lyke wyle  
to all mankynde we fyn  
de hym our aduocat euer  
more redy to answer for

us atte nede/ þ the fende  
our ghooostly enemye ma  
keth ayenit vs. wherfore  
sayth the holy scripture.  
A syherer attorney may  
noo man be than god.  
(Ubi mater ostendit fi  
lio pectus & ubera) wher  
for þ moder sheweth the  
sone her brestis & her pap  
pes (Filius patri latus  
& vulnera) The sone she  
weth to þ fader his sydes  
all to beien/ & his woun  
dis bledynge. how sholde  
ony thyng be put awaye  
or deuyded, there as suche  
toknes of loue be shewed  
he may not fare amysse  
þ hath suche. ij. frēdis in  
the cōtrey of heuē. Also  
by the styngge vp in to he  
uen of oure lordes Jhesu  
Crist/ man hath gotten a  
grete dignyte for a man  
to see his owne kynde &  
his own fleshe & his blo  
de. lytting on the righte  
syde of the fader of heuē

to his throne/wherfore an  
gellis consydering þ̄ dig  
nyte of man.they wolde  
not suffre no man to doo  
hē worlhypp as they dyde  
byfore thyn carnacyon of  
crist/ but they worlhypp  
man / for god hymselfe  
hath take mankynde on  
hym. & is now in heuen  
bodly. Hereby may a mā  
see how moche beholde  
he is to his god þ̄ we that  
were boude byfore & thral  
to the fende of helle.and  
now wee ben made free  
of all that. And our lord  
Jhesu cryst haue geue to  
mā a fredom.aboue ony  
angellis.& therfore we be  
bounde vnto hym to doo  
hym seruyce reuerence &  
worlhypp. And there as  
angellis kept somtyme þ̄  
gates of paradyle wyth  
brennyng swerdis þ̄ noo  
soule myght come ynne.  
Now by feyth oure lord  
Jhesu crist to mankynde

he hath cast vp the gates  
& warneth noman to en  
tre therin/ that is of sted  
fast byleue/ for as saynt  
austyn sayth ( *Aperuisti  
credentibus regna celorum* )  
¶ Thou hast opened the  
gates of heuen to theym  
that byleue. Also ye shal  
byleue. ryght as a kynge  
of this world hath in his  
countrey offycers of dy  
uerse degrees som higher  
and some lower/and so  
me more preuyer thā so  
me. Soo oure lord styng  
vp at this tyme/þ̄ lower  
angellis for grete woun  
dre that they had in cris  
tis ascension/whan they  
sawe hym in flesche and  
blood styng vp to heuen  
with soo grete multytude  
of soules with hym.&  
also for the grete woun  
dre that they had/ whan  
they sawe the fendes of  
the eyre flee awaye for  
drede & fere of his strong



## In die ascensionis

comēg/that byfore were  
wouite sparyng no thyng  
to assaile the soules that  
come by theym. And the  
ne they flewe awaye for  
grete fere of his comyng  
Also the goode angellis  
come in all the hast that  
they myghte to doo oure  
Jhesu Cryst seruyce reue  
rence & worshype. Thus  
for grete woundre that þ  
lower angellis hadde of  
his styng vp. They v  
ked þ hyper angellis and  
they sayd (Quis est iste  
qui venit de edom) what  
is this now that cometh  
oute of the worlde with  
bloody clothis as he were  
a kyng of Joye. This is  
he that with deche suffe  
ryng rede in his scourgē  
ge/ lyke and dede in the  
crosse. strong in helle/ bo  
dely in doyng. ferful in  
rysyng/and thus hath o  
uercome all his enmyes  
and now is kyng of glo

ry in heuen. ¶ Thenne  
whan oure lord Jhesu  
Cryst was styed vp in to  
heuen/and theñe his dys  
ciples stondēge with his  
moder for grete woundre  
of that syght. And also  
of the melodye that they  
herde in the eyre/they lo  
ked vp in to heuen/ And  
sodeynly twoo angellis  
clothed alle in whyte. sto  
de by hem and sayd thus  
( Viri galilei quid statis  
aspicientes in celum. Hic  
Jhesus qui assumptus est  
a vobis) ¶ Men of ga  
lele/what stonde ye behol  
dyng in to heuen. It is  
Jhesus that is styed vp  
from you/and so he shall  
come at the day of dome  
ayen. & deme alle quye  
and dede. ¶ And therefore  
all crysten peple lyfte vp  
youre hertes to oure lord  
Jhesu Cryste that now  
is styed vp in to heuen/  
and lytteth at his faders

right honde/ and is redy  
to gyue mercy to al theȝ  
þ̄ wyll aske mercy with  
a meke herte. And ther-  
fore there is noo maner  
of man that may excuse  
hymself. nor haue no ma-  
ner excusacyon. but yf þ̄  
he wyll hymselfe/ & aske  
mercy to his lorde god/  
with a meke hert and he  
shall haue mercy. & shal  
be saued. For though a  
man be neuer so synfull  
and he wyll aske mercy  
with a meke hert/ he wyl  
geue hym mercy. (Qor  
contritum et humiliatū.  
Deus non despiciet) A  
meke and a contryte her-  
te/ god shal neuer dyspyle  
For & he wyll aske mer-  
cy/ & be sorry for his syn-  
nes/ oure lord wyl take  
hym to hys mercy. The-  
ne for to shewe his grete  
goodnesse & compassyon  
that oure lorde hath on  
mankynde. I shall telle

you this Ensample.

### ¶ Narracio

¶ We rede in the lyfe  
of Saynte Carpe how a  
man of mysbyleue for-  
ned a crysten man out of  
his feythe/ And forloke  
his byleue and his cristē/  
dome. Wherfore this ho-  
ly man Carpe was sore  
wrothe that he fylle in  
grete lykenesse. and whā  
he sholde haue prayed  
god for amendemente he  
prayed God nyght and  
daye/ that he myghte see  
hem haue a bodely ven-  
gaunce. Thenne it haps-  
ped at mydnyghte as he  
prayed thus/ sodenly the  
house that he leye in. cle-  
ued in foure parties. and  
he lokked vp/ & sawe one  
hanged soo pyteously/ þ̄  
it was grete pyte to see.  
And thenne he lokked vp  
to heuen. and there he sa-  
we oure lord Ihesu crist  
with a grete multytude



## In die ascensionis

of aagellis sytting in his  
trone/ & he loked vp ayeu  
And thene he sawe thise  
two men stodyng byfore  
ay hote ouyn quakyng &  
tremelynge for drede of  
fendis lyke adders & wor  
mys comyng oute of the  
ouyn to draue thise men  
in to the ouyn with hem  
And so many other fens  
dis come in dyuerse lyke  
nesse to helpe þ̄ thei were  
in to the ouyn. Thenne  
was this holy man car  
pe feyne to see thise two  
men to haue þ̄ vengaunce  
& was wouðre glad ther  
of/ þ̄ he losse the syght of  
our lord Ihesu crist & his  
holy angellis/ for his her  
te was on this two men  
nys vengaunce/ & was so  
ry that it was soo longe  
or thei were put vnto her  
peyne. But thene he rose  
and went to hymselfe/ &  
halpe al þ̄ ever he myght  
And whan they were in

to the ouyn. Thenne was  
this carpe very glad ther  
of. And thenne he loked  
vp in to heuen/ and there  
he sawe oure lord Ihesu  
crist/ and he sawe hym  
rple from his trone. For  
grette pyte & compassyon  
þ̄ he had, on the two men  
and come downe to hem  
and toke hem out of her  
peyne. And sayd thus.

(Carpe extende manus  
tuas cōtra me) Stretch  
forthe thy hondis ayenst  
me/ and sayd thus. I am  
redy & nede were to depe  
ayen for mankynde/ ra  
ther than to lese hem.

¶ By this ensample pe  
may see how redy þ̄ oure  
lord Ihesu crist is to al þ̄  
wylle aske mercy and for  
geuenesse/ & deserue mer  
cy. that is þ̄ every man  
amēde/ and leue his syns  
nys/ And be in ful wylle  
and purpose to synne no  
more. And thus he shall

come to the grace & mercy of our lord Ihesu crist that suffered for vs and alle mankynde on good fryday passyon/and this daye styed vp to heuen. The whiche he wyl graunte vs and bryng vs al therto. Amen

In vigilia  
penthecostes

**G**od frendes as ye know well a later day next comyng is wyl son euyn. and ye shal fast and come to the chirche to here your seruyce/ and make you clene to receyue the holy ghoost/ & the fader of heuen sendeth a monge mankynde. wherefore I counseyl you and charge you yf there be o/ny of you & falle to ony synne. & he come & amede hym therof/and I wyl be redy to alle & longeth to me. for take this incertayne. In the same wyse

as a man wyl not go to a place there as a stēkēg careyn is/ but yf he stoppe his nose and bye hym chense. Right so the holy ghoost fleeth from & soule that is combred wth dedely synne. & angellis wyl stoppe her noses/ for moche more fouler synneth dedely synne in the syghte of god/ thā dooch ony careyne to smell to the people/ and as the holy ghooste fleeth to hym that bydeth in good lyfe and clene/ and in parfytte loue & charyte. And hath pyte, and compassyon of al those & beyn in dysleale or trybulacyon / to suche the holy ghoost vysytereth and cometh to And with suche as hym lysteth to come to abyde/ and comforteth and techech hem in alle nede. But as the seruyce of this fest is more preyled thenne ony o/



## In vigilia penthecostes

ther tyme/for as thisfest  
holy chirche calleth to hē  
and sayth (Veni sancte  
spūs) Come holy ghost  
specyaly to haue helpe to  
cour & grace/and to haue  
parte of þ̄ dole þ̄ he ma-  
keth at this tyme to alle  
cristen people þ̄ ben able  
to receyue his yestes/but  
ye shall vnderstode þ̄ the  
holy ghoost maketh his  
dole in other wyse than  
other peple/ for they dele  
as it lyketh hem/but the  
holy ghoost delecth to all  
cristen peole þ̄ is nedeful  
& spedeful to hem þ̄ yest  
and some more and some  
lesse one yeste/and some  
a nother/some he geueth  
wysdom-in holy scrip-  
ture / to vnderstonde holy  
scripture.he geueth grace  
to haue grete lust and ly-  
hyng therin/ þ̄ is for to  
saye.they be lusty to pre-  
che and teche vertue and  
goodnesse/& enfourme þ̄

people to the hele of her  
soules vnto hem þ̄ here  
it & bere it awaye. But  
many had leuer to here a  
song of Robyn hode or a  
tale or rybaudry. wherfo-  
re goddis word shal not  
be preched to luche. And  
some he geueth grace soo  
in vnderstondyng of dy-  
uerse langage. as englysh  
the frenshe wallshe iryshe  
without one grete tra-  
uaylle in lernyng it is a  
grete yest and a myracle  
& a specyall grace of al-  
myghty god þ̄ ony man  
can vnderstode or in spe-  
kyng ¶ There ben fyue  
lettres þ̄ maketh alle the  
wordes of all the worlde  
and of all langages that  
ben vnder heuen. And  
without one of thise let-  
tres/ maye noo maner a  
man make noo worde.  
& tho ben thise.a.e.i.o.u  
¶ And also some he ge-  
ueth grace of counseyll

for to doo after good coun-  
 seyle. And some he enspy-  
 reth withyn/for they þ he  
 sheweth hem. & maketh  
 hē to knowe tofore what  
 wyll come after & falle.  
 And gyueth grace to de-  
 me the better from the  
 worse/wherfore they doo  
 soo wysely and dyscretly  
 that alle the people ben  
 glad to here hem speke/  
 and to doo after counseyl  
 And some he geueth gra-  
 ce also to doo after coun-  
 seyle as our lord Ihesu  
 cryst gaaf hymselfe/coun-  
 seylyng a man þ wyll ly-  
 ue a parfytte lyfe/ to leue  
 all þ he hath/and goo in  
 to relyggon and be there  
 gouerned by his wardēs  
 counseyle/and by his ow-  
 ne. this counseyll comith  
 of god. And some he gy-  
 ueth grace of sufferynge  
 moche bodely syknesse/  
 grete wronges & moche  
 displease both in body & in

soule/ losse of catell lordz  
 shyps maysterlypps frēd  
 shyps & all þ he suffreth  
 with a meke herte/ than  
 kynge almyghty god of  
 his sonde that cometh of  
 the grace of the holy gho-  
 ste. Also he gyueth some  
 grace of lernynge in dys-  
 uerse scyence some to ler-  
 ne one crafte. and som a  
 nother. So by þ whiche  
 he may gete his lyuynge  
 with trouhte / soo that a  
 man wyll put to his goo-  
 de wyl/ and his dyslygen-  
 ce/and truely to labour/  
 and not to slombe and  
 slepe slowfully and vn-  
 chrystely. but in dewe ty-  
 me to labour besely/þ ho-  
 ly gholste hath gyuen eue-  
 ry man some knowynge  
 to gete his lyuynge wyth  
 trouth. & som he gyueth  
 grace of pyte and fylleth  
 her hertis so ful of pyte &  
 compassyon of her euyn  
 cristē that ben in dyscase



## In vigilia penthecostes

and aduersyte/ that they  
gyue hem of theyr godes  
to helpe and socour the  
at her nede. And to com/  
forte theym in all þ̄ they  
may for cristis sake. And  
also mercyable that they  
forgyue al that they tres/  
passed to hem in ony wy/  
se/some he gyueth also to  
drede god. in so moche þ̄  
they ben euer aferde to  
dysplese almyghty god/  
and euer thynke of grette  
vengauce that god wyll  
take for synne att þ̄ day  
of dome. (*Timor do/  
mini expellit peccatum*)  
The drede of god and þ̄  
horryble peynes of helle/  
putteth away synne. and  
thus nyght & daye some  
be euer aferde to offende  
god. And euer be hely to  
doo well in preynte as in  
oppo syghte of peple. He  
that hath this gyfte/ he  
hath a specyall grace of  
the holy ghoost (*Hec sunt*

*septē dona spiritus sancti*)

¶ Thise be the seuē gyf/  
tes that the holy ghooste  
departed amōge al man/  
kynde/and gyueth to so/  
me more thā some. But  
there may no man excus/  
se hym/but that the holy  
ghoost assygneth to hem  
some what of thise in ty/  
me of his crystenynge.  
where the bysshop at the  
confirmacyon rehersech  
thise wordes of the sacra/  
ment. I wyll tell you an  
ensample to fere you the  
more to the sacramēt of  
crystenyng/ that is foun/  
den in the lyfe of saynte  
Jemes.

### ¶ Narracio

¶ There was an holy  
bysshop þ̄ toined Loys  
the kynge of fraunce to  
criste feyth. And so whā  
the kynge come to the  
crystenynge/atte the hal/  
lowynge of þ̄ fonte there  
was grette prele of peo

ple/ that the clerke that bare the bysshops crisma toye/ myght not bryng it to the bysshop. And loo whan the fonte was hallowed and come to þa noyntynge/ he myght not come to his crismatory. Thene the bysshop lyft vp his eyen to god/ prayeng god deuoutly for helpe. And anone therwith. there com a doue as whete as ony mylke. þ was þ holy ghoost/ beryng in her bylle a byoll with oyle & creme to þ bysshop. And whā he opened the byoll there come oute there of soo swete a sauour that all the people had wōdre therof. and were gretely comforted there by. and that contynued tyll þ seruyce was done. Here loo ye maye well see though the preest say the wordis. the holy gooste worcheth the sacramēt and dooth

vertue of þ wordis. Now that the holy goost may descende and lyghten vs that we may come to receyue hym to our saluacyon. Amen.

In die penthecostes

**G**od men & wpm  
men this day is called wyfsondaye/ by cause the holy ghoost brought wytte and wysdom to cristis dyscyples. and soo by her prechynge after to all cristendom. Then ne maye ye vnderstonde that many hath wytte/ but not wysdom. for there ben many that hath wytte to preche well/ but there ben few that haue wysdom to do wel. There be many wise prechers & techers/ but her lyuyng is no maner thyng after her prechynge And there be many that labour to haue wytte and connyng. But there ben fewe



## In die penthecostes

trauaylleth to come to  
good lpyng. for who so  
hath wytte and connyng  
to gete goode with fayre  
subtyl wordes be they ne  
uer soo false/ he is wyle/  
but wytte of holynesse is  
not let by for he that can  
gete goode fallshly with  
knackis & mowes he is  
a wyle man But he that  
forlakeh þ wytte of this  
world is a foule. but loke  
whac holy scripture say  
the *(Dominus recitauit  
nomen pauperis quia ip  
sum approbavit. & nomen  
eius in libro vite scriptū  
fuit)* Dure lord hath  
receyued the name of the  
poure mā/for he hath pro  
ued hym in his pouerte.  
And wrytten his name  
in the boke of lyfe *(Sed  
nomen diuitis tacuit quia  
non approbavit)* But  
he left the riche man/for  
he hath not preued hym  
but though a man be ne

uer soo riche/ at the laste  
he shalbe pouer. for nou  
ght he bryngeth with hē  
but his good dedys. and  
his badde. he that lpyeth  
wel and techeth well. for  
a goode ensample in lpy  
ng is a good doctryne.

**T**his grace atte this  
day was gyuen to cristis  
discyples/for they taugh  
te well & lpyed well. for  
they gaue good informa  
cyon in techyng of good  
ensample. In lpyng for  
her techyng/ and her lpy  
ng is sprad thorough  
out all the world. There  
how they com to this gra  
ce ye shall here. *(Post  
ascensionem domini)*

After whan that oure lord  
Jesu cryst was styed vp  
to heuen. his discyples  
were in grete heuynesse  
and mornynge/for they  
had lost her maister that  
they loued full well. and  
for hym had lost all her

godes for his loue/ & for  
 sake alle her frenthyp. &  
 serued hym ful poure/ in  
 hope that they sholde be  
 gretely holpen by hym.  
 And thus they were alle  
 heuy and gretly astonyed  
 and sore aferde to be ta-  
 ken of the Jewes & cast  
 in pylson. and after to be  
 put to dethe This made  
 hem sore that they durst  
 not goo amonge the peo-  
 ple for to gete hem mete  
 and drynke. But yet as  
 Cryste had theym in his  
 ascensyon / they went in  
 to the cyte of Iherusalē  
 and there they were in a  
 halle of stage. And there  
 they sat togyder. preyeng  
 vnto god with hole hert  
 and one spyryte. of helpe  
 & socour. and some com-  
 forte in theyr diseale. the-  
 ne as they were th<sup>9</sup> pray-  
 enge togyder / sodeynly  
 there was a grete clowde  
 made in thaire lyke a

blast of thondre. & euyn  
 therewith the holy ghost  
 come emonge hem (Et  
 apparuerunt illis dilper-  
 tite lingue tanq̃ ignis.)  
 And lyght come downe  
 emong hem in lykenesse  
 of tonges brennyng. and  
 not smertyng. waimēge  
 and not harmyng. lygh-  
 tenyng & not flyteryng.  
 (Et repleti sunt omēs  
 spiritu sancto) And fyl-  
 led hem ful of ghoostely  
 wyttē. for as they were  
 tofore but lewde men of  
 syght. and vnlettred and  
 very ydeottes/as of con-  
 nyng/ & no thyng cowde  
 of clergy. suddely they  
 were the wysest men in þ  
 worlde. And anone they  
 spake all maner langa-  
 ges vnder þ sonne. And  
 there as before her hert-  
 es weren colde/ for drede  
 and fere of dethe. Then  
 ne were they soo comfo-  
 ted of the holy ghoost



## In die penthecostes

is biennynng loue. That they wente and preched/ and taught the worde of god. sparyng for no drede/ butt redy to take the deth for cristis sake. The ne at þ tyme there were in Jherusalym peple of alle nacjons/ and drewe in to the temple/ for grete fere of the blast of thōdre that was in the eyer and stodped what it myghte be. Thenne come the apostles in to the temple & preched. And alle maner of nacions understode hē. And they understode all maner nacjons/ and soo they preched the word of god. Thenne were þ peple astonyed whan they herde the postles speke al maner of langage. The ne sayd some/ thyle haue dronken soo moche. that they wote not what they doo saye. nother what they meane/ for they be

alle dronken. ¶ Thenne answerde peter and sayd we ben not dronken/ but this was þ prophecy of Jophel the prophete. how the holy gholste sholde be geuen plentiuously to þ people. soo that they sholde speke with all tonges that is to preche to all þ wolde the lawes of Jhesu cryste. Thenne the peple turned faste. And soo within few yeres the fep the was in all the world. ¶ Now it is wyte why the holy gholste more appered in to lykenesse of tongys rather than in o ny other partye of manys body/ why he come to hem lytting rather thenne stondynge. As to the fyrst/ this is the cause. A tonge is the best membre of a mannys body/ whan it is in good rule/ and well dysposed. But whan it is out of rule/ it

is the worst. (Tenenū  
 aspidum sub labijs eoz.)  
 Bytter venym is vnder  
 the tonge/ þ̄ spekeþ euyl  
 sayth dauid in the psaul  
 ter. And as saynt James  
 sayth. A curled tonge is  
 fyred with þ̄ fyre of hell  
 & may not be chastysed/  
 whyle the fyre bienneth  
 it. & also for tonges must  
 speke wordis of fyre/ þ̄ is  
 sharpe and sperkelynge  
 to say trouthe/ & not spa  
 re in prechyng & techyng  
 to reprene myldedes. for  
 as holy men in olde ty  
 me ouercome and droue  
 away the fyre of lyght  
 nyng with holy wordis  
 and goode prayers. with  
 the biennynge loue to god  
 Right for that fyre of þ̄  
 holy ghoost sholde dryue  
 away and ouercome the  
 fyre of helle/ that enuie  
 hache and euyl lyuyng  
 that reingnet now in the  
 tonges of moche people/

and in hertes. And for þ̄  
 apostles & other prechers  
 that cometh after hym/  
 shold speke biennynge wor  
 dis/ þ̄ is neyther to shar  
 pe/ nother for drede/ ne  
 for loue to say þ̄ trouthe.  
 and to tell the people her  
 defawtes. and to reprene  
 the synne that regneth in  
 hē. in many dyuerse wy  
 se. and soo to doo. & laye  
 the worde of god/ and to  
 reprene synne/ & but they  
 wyl leue synne they shal  
 without remedye be dāp  
 ned in to the fyre of hell  
 for though thou sholdest  
 dey spare not to preche þ̄  
 worde of god. and tel the  
 trouthe. (Item deus  
 est misericors penitenti  
 bus peccata sua.) Also  
 god is mercyfull to hem  
 that be sorry for her syn  
 nes. and wyl leue hem.

(Cum vero confessus  
 fuerit et reliquerit ea. mi  
 sericordiā consequatur.)



## In die penthecostes

for though a man haue  
done neuer. so moche syn  
ne & he wyl shryue hym  
& fouake his synne/mer  
cy thal folowe hym. & he  
thall haue forgeuenesse.  
& soo come to the bryght  
fyr euerlastyng blyss.  
That is the precyous lo  
ue of god that brenneth  
emonge the angellis and  
layntis in kyngdom of  
heuen. Also he comith in  
lykenesse of tonges of fy  
re. for it is the kynde of  
fyr to make low that is  
hygge. & to warme. & is  
colde/ to make softe & is  
harde. & make harde & is  
softe. And also the holy  
goste maketh hertes that  
ben hygge of pryde and  
enuye. he maketh theym  
lowe & warme in loue &  
charyte. And also harde  
hertes that haue be gade  
ryng & holdēg of world  
ly goodes/ & holy ghoost  
maketh theē softe. & ly

berall to gyue and dele  
almesse dedes/ for & loue  
of almyghty god. & ma  
keth them harde also in  
sufferyng of harde and  
strepte luyng. & in doyn  
ge of greie penaunce for  
theyr synnes. Thus the  
holy ghooste is euer redy  
to make salue for to hele  
all maner of synnes /  
¶ That other skylle is  
why the holy ghoost come  
to & appoitles rather lye  
tyng/thā stondēg. for lye  
tyng/betokeneth meke  
nesse in herte/ with reste  
peas & vnyte. The whi  
che ony maner of man  
must nedis haue/ & wyl  
receyue the holy ghooste/  
for right as & drye woo  
de wyl brenne clerely w  
oute steryng. Soo shodel  
euery crysten man loue o  
ther with brennyng loue  
and charyte/clerely with  
oute feynyng of wrathe  
or enuye / or ony maner

of malyce eche with o-  
ther. And soo euery man  
sholde be feyne of othe-  
ris welfare. And this ma-  
keth to haue a goode ton-  
ge. Butt as loone as the  
brondes ben cast a twyn-  
ny by dyscencyon of ma-  
lyce and enuye. anon the  
fpre of the holy ghooſte  
quencheſh. And theñe ty-  
leth vp ſmoke of greate  
wrath and enuye bytwe-  
ne party and party. and  
alſo grete greuaunce and  
heynneſſe for the ſoule.  
And cauſeth it to fayle  
grace/that it maye haue  
noo conſyderacion to rea-  
ſon. Thennē anone the  
wyched ſpyrtes ben re-  
dy / and reyle vp ſmoke  
in the ſame mannys her-  
te. That is to ſaye/grete  
wrathe and enuye/ and  
euyl wyl / that it maye  
haue noo maner of reſte  
But euer ſtudyenge and  
thynkyngē alſo/ how he

maye auenge hym. And  
doo vengauce vnto his  
enmyes. ¶ And ſoo is a  
man euer troubled and  
bely euer in curſed dedes  
and lykely to be damp-  
ned both body and ſoule  
in helle to euerlaſtynge  
peyne. But yf he haue lo-  
cour and helpe of the ho-  
ly ghooſte. And all ſuche  
thynges that maye come  
of curſed & wyched ton-  
ges. Therefore the holy  
ghoſt comith in the lyke-  
neſſe of tonges of bren-  
nyngē fpre/to brenne out  
the malyce and enuye. &  
to-anoynte hē with ſwet-  
neſſe of grace/love & cha-  
ryte. ¶ And therefore we  
ſhal pray to þ holy gooſt  
to geue vs grace ſoo to  
tempre our tonges. þ we  
may euermore ſpeke goo-  
de/& that our hertis may  
be fed with mekenneſſe.  
that we maye be able to  
be fed with þ holy ghooſt



## In die penthecostes

for though a man haue  
done neuer so moche syn  
ne & he wyl shryue hym  
& forake his synne/mer  
cy thal folowe hym. & he  
shall haue forgeuenesse.  
& soo come to the bryght  
tyre euerlastyng blyss.  
That is the precyous lo  
ue of god that brenneth  
emonge the angellis and  
layntis in kyngdom of  
heuen. Also he comith in  
lykenesse of tonges of fy  
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fyre to make low that is  
hyghe. & to warme. þ is  
colde/ to make softe þ is  
harde. & make harde þ is  
softe. And also the holy  
goste maketh hertes that  
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lowe & warme in loue &  
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hertes that haue be gade  
ryng & holdēg of world  
ly goodes/ þ holy ghoost  
maketh theȝ softe. & ly

berall to gyue and dele  
almesse dedes/ for þ loue  
of almyghty god. & ma  
keth theim harde also in  
sufferyng of harde and  
strepte luyng. & in doyn  
ge of grete penaunce for  
theyr synnes. Thus the  
holy ghooste is euer redy  
to make salue for to hele  
all maner of synnes/

¶ That other skylle is  
why the holy ghoost come  
to þ appoitles rather lye  
tyng/thā stondēg. for lye  
tyng/betokeneth meke  
nesse in herte/ with reste  
peas & vnyte. The whi  
che ony maner of man  
must nedis haue/ þ wyl  
receyue the holy ghooste/  
for right as þ drye woo  
de wyl brenne clerely w  
oute steryng. Soo shodel  
euery crysten man loue o  
ther with brennyng loue  
and charyte/clerely with  
oute feynyng of wrathe  
or enuye / or ony maner

of malyce eche with o-  
ther. And soo every man  
sholde be feyne of othe-  
ris welfare. And this ma-  
keth to haue a goode ton-  
ge. Butt as soone as the  
brondes ben cast a twyn-  
ny by dyscencyon of ma-  
lyce and enuye. anon the  
fpre of the holy ghooſte  
quencheth. And theñe ty-  
leth vp ſmoke of greate  
wrath and enuye bytwe-  
ne party and party. and  
alſo grete greuaunce and  
heynesse for the ſoule.  
And cauſeth it to fayle  
grace/that it maye haue  
noo conſyderacion to rea-  
ſon. Thennē anone the  
wyched ſpyrtes ben re-  
dy / and reyle vp ſmoke  
in the ſame mannys her-  
te. That is to ſaye/grete  
wrathe and enuye/ and  
euyl wyl / that it maye  
haue noo maner of reſte  
But euer ſtudyenge and  
thynkynge alſo/ how he

maye auenge hym. And  
doo vengauce vnto his  
enmyes. ¶ And ſoo is a  
man euer troubled and  
bely euer in curſed dedes  
and lykely to be damp-  
ned both body and ſoule  
in helle to euerlaſtynge  
peyne. But yf he haue lo-  
cour and helpe of the ho-  
ly ghooſte. And all ſuche  
thynges that maye come  
of curſed & wyched ton-  
ges. Therfore the holy  
ghoſt comith in the lyke-  
neſſe of tonges of bren-  
nyngē fpre/to brenne out  
the malyce and enuye. &  
to-anoynte hē with ſwet-  
neſſe of grace/love & cha-  
ryte. ¶ And therfore we  
ſhal pray to þ holy gooſt  
to geue vs grace ſoo to  
tempre our tonges. þ we  
may euermore ſpeke goo-  
de/& that our hertis may  
be fed with mekenesse.  
that we maye be able to  
be fed with þ holy ghooſt



## In die penthecostes

as saynt Gregory was/  
whan he expowned the  
prophecie/he toke to hē  
his deken saynt peter/ to  
wryte as he expowned. &  
made drawe bytwene hē  
for saynt peter shold not  
see how he dyde in his  
stondyng ¶ Thenne as  
gregory sat in his chayre  
holdyng vp his bondes/  
& his eyen to heuē/ward  
the holy ghost come lyke  
a whyte doue with fote  
and bylle brennyng gold  
& satte on gregory right  
sholdre and put her bylle  
in Gregories mouthe. &  
whan he with drewe it/  
thenne he had peter wry  
te/ and so contynued tyll  
he had made an ende.  
But he expowned þ̄ gol  
pell soo boldly that peter  
had merueyl therof. and  
preuely made a hole in þ̄  
clothe that was bytwene  
gregory and hym. & saw  
how the holy gooste fed

hym. And anon the holy  
ghoost shewed Gregory  
how peter had done. the  
ne gregory blamed peter  
And charged hym that  
he sholde neuer saye noo  
thēg whyle he lrued. but  
whan gregory was dede  
an heretyke wolde haue  
brenned his bokis þ̄ this  
holy man made. & theñe  
peter withstode hym and  
layd naye. & tolde al how  
the holy ghoost had done  
to hym whyle he expow  
ned þ̄ prophecie. and soo  
saued his bokis unbren  
ned that he had made by  
the grace of god/ & pette  
of the holy ghoost. The  
whiche geue vs grace to  
be fed of hē here in oure  
lyuyng þ̄ we may haue  
the blyssē that neuer shal  
haue ende. ¶ Amen.

¶ In die sancte  
trinitatis

¶ Godd men & wyme  
This day is an hygh

& a solempne fest in holy  
 churche. for it is of þe holy  
 trinite. for as holy chir  
 che atte wytsoneyde ma  
 keth mencyon how þe ho  
 ly ghoost come to cristys  
 discyples. Now at this ty  
 me is made mencyon of  
 alle thre persons/ þe is for  
 to say (Pater filius et  
 spiritus sanctus) fader &  
 sone & holy ghoost. thre  
 persons & one god. wher  
 fore we ben boude to doo  
 all the reuerence & worl  
 hyp þe we can or may to  
 this holy trinite. Also ye  
 shalle vnderstonde why/  
 how/ & what the cause is  
 þe this fest was ordeyned  
**T**his holy fest was  
 worshipped for þe trinite  
 fyrst fyndyng. for herety  
 kis confoundyng. and for  
 the trinite worshyping  
**F**yrst it was ordeyned  
 for the fourme of the try  
 nyte fyndyng. & a grete  
 clerke Johā bellet telleth

the fourme how the try  
 nyte was in þe fyrst man  
 adam our forne fader/ þe  
 come of the erth one per  
 sone/ and eue of Adam þe  
 seconde persone/ & of hem  
 bothe comith the thyrde  
 persone as her childe. th<sup>9</sup>  
 the trynyte was founde in  
 man. wherfore man shol  
 de haue mēde to do worl  
 hyp to the holy trynyte  
 for holy churche ordeyned  
 þe in weddyng of o man  
 and woman togyder/ soo  
 þe masse of þe trynyte  
 is songē/ and at his dech  
 one bell shall be ronge/ in  
 worlhypp of the trynyte  
 Wherfore all crysten peo  
 ple ben bounde grete to  
 worlhypp the holy trinite  
**T**he. ij. cause is þe fest  
 is ordeyned in confoun  
 dyng of heretykis & of lol  
 lers. for to distrope theim  
 & her falle opynyons. þe  
 they had arenst the holy  
 trynyte. for right as he



## In die sancte trinitais

retphis in the begynnyng  
of þ feyth with her swete  
wordes & false oppnyons  
were about to dystrope þ  
feyth of the holy trinite  
In the same wyse lollers  
now a dayes with her fal  
se spyce of gyle be aboute  
also to withdraue þ peple  
fro þ true byleue & feyth  
of the holy trinite. & the  
byleue and feyth of holy  
chirche. Popes martyrs &  
confessours to the dethe.  
Right soo now thise lol  
lers pursuen men of holy  
chirche & ben about in al  
maner wayes þ they can  
& may fynde to dystrope  
& vndo hem so. that they  
myght haue theyr purpo  
se. & thus they shew open  
ly þ they be not goddys  
seruauntes. for they ben  
oute of charyte. & he þ is  
out of charite. is ferre fro  
god But he that suffreth  
trybulacyon persecucion  
and dylease/ for the loue

of almyghty God. And  
prayeth for hys enmyes  
and mysdoers/and wyll  
doo noo vengauce/ but  
put all in god almyghty  
And he wyll quyte hem  
full well in euerlastyng  
blyss/for oure lord sayth  
thus (Michi vindictam  
et ego retribuā) Put all  
thyng to me/and I shall  
quyte euery mā after his  
deletynge/ for thughe  
god suffre holy chirche  
to be pursued by suche  
myse & proude heuerys/  
at þ last he ordeyned su  
che a remedy þ holy chir  
che is holpen & her enmy  
es confounded & shamed  
Thas it happed on a ty  
me with theemperour of  
rome that hyght Attylia  
and he was made by he  
retphes as Johan bellet  
celleth/the whiche emper  
our pursued cristē people  
sore & hated hem & holy  
chirche gretly. Wherefore

he made to brenne al the  
 bokys þ̄ myght be foude  
 of cristen feythe. But as  
 almyghty god wold/ the  
 re was a good holy mā/  
 & that was a grete clerke  
 and that clerke was cal-  
 led Alpynyons/ That in  
 mayntenynge of the feyth  
 of holy chirche/ he made  
 the story of the trinite/ &  
 the story also of saynt ste-  
 uen. & brought it vnto þ̄  
 pope for to haue hem lon-  
 gen & red in holy chirche  
 But by counseyl of þ̄ gre-  
 te clerke. they toke þ̄ sto-  
 ry of saynt steuen. & left  
 the story of the holy try-  
 nite / tyll the tyme that  
 saynt gregory was pope  
 thenne for to proue hem  
 and do hem shame that  
 ben luche mysbyleuynge  
 peple. & wold not byleue  
 in the trynite/ but made  
 after her reason many he-  
 resyis & in cōsideracōn  
 of hem/ saynt gregory þ̄

pope ordeyned this feste  
 to be halowed/ & this sto-  
 ry to be longe & redde in  
 holy chirche in worshyp  
 of the trynite with alle  
 cristē peple. ¶ The thir-  
 de cause is for the hyghe  
 trynite worshyppynge/ &  
 for all cristen men shold  
 knowe how & in what  
 maner they shold byleue  
 in þ̄ trynite/ for as holy  
 chirche techeth. he þ̄ byle-  
 ueth in þ̄ trynite shal be  
 saued. & they þ̄ doo not  
 shal be dampned. Then-  
 ne it is full expediente &  
 nedfull to all cristē peple  
 to know how they shold  
 lyue/ye shal vnderstonde  
 þ̄ partyte loue to god. is  
 the byleue/ for he þ̄ byle-  
 ueth perfytylly maketh no  
 questyons. (¶ *Elides non  
 habet meritū ubi huma-  
 na ratio prebet experimē-  
 tum.*) feyth hath no me-  
 de ne meryte where man-  
 nys wyfte geueth expery-  
 h iiii



## In die sancte trinitais

ence. Thenne it is good  
for al cristen peple to ma  
ke loue to be medyatour  
to þe holy ghoſte prayeng  
hym to lighte vs within  
oure ſoules þe we may ha  
ue grace to come to his  
parfyte byleue. Therefore  
this daye was ſett next  
wytſonday/hopyng þe  
holy ghoſt wyll be redy  
to all cristen peple þe wyl  
call hym. And ſpecyally  
in lernyng of þe feyth. but  
yet for mānys wyttes be  
dulle to lerne. theñe they  
may not ſee nor here. but  
they be brought in by gre  
te enſample. Butt thoſe  
peple be not moſt comen  
dable yf we maye by en  
ſample come þe ſoner to  
the byleue/in the fader &  
the ſone & þe holy ghoſt  
thre perſones and all one  
god. take hede of this en  
ſample. Of. ple/ ſnow/ &  
water. how þe thre thre  
ben dyuerſe eche in ſub

ſtaunce. & yet is alle but  
water/ ye maye vnderſto  
de by the water þe fader  
by the ple the ſone. & by  
the ſnow the holy ghoſt  
Water is an elemēt/ that  
hath grete myght & ſtren  
ght. And as the mayſter  
Alyſaundre ſayth. It is  
aboue heuē in the maner  
of ple lyke a cryſtall and  
dothe worſhype to heuen/  
& anone it is vnder erth  
& therth is grouēded vpon  
water. And dauid ſayth  
in the pſaulter / it is alle  
aboue the worlde/ and in  
all thyng/ for in harde  
ſtones & yren ſomtyme  
is ſwete water. for this  
water is ſoo full of my  
ghte þe is to vnderſtonde  
the fader þe his power is  
ſomoche. þe he gouerneth  
all the worlde/ & knoweth  
all thyng/ and all thyng  
is at his wyl. & cōmaūde  
ment. By the ſone Jheſu  
cryſt ye ſhal vnderſtonde

ple/that is water conge-  
 led harde & bretyll/ that  
 is Jhesu crist very god &  
 man þ̄ toke the substaūce  
 and freylte of mākynde:  
 whan he was conceyued  
 of þ̄ holy ghoſt in þ̄ vir-  
 gyn mary & borne of her  
 body god þ̄ ſuffred paſſiō  
 vnder pouce pylate/done  
 vpon þ̄ croſſe deyed. and  
 was buryed. & the thyrde  
 daye roſe frō deſch to lyfe  
 & after on holy thurſday  
 ſtyed vp in to heuen. and  
 ſhall come ayen at þ̄ day  
 of dome. & deme the quye  
 ke and the dede. By the  
 ſnow ye ſhall vnderſtōde  
 the holy ghoſt. for right  
 as ſnowe is but water &  
 ple/and lyghthe in thayre  
 but how no man can tell  
 So comith the holy gho-  
 ſte from þ̄ fader & þ̄ ſone  
 ( Spirituſſanctus a pa-  
 tre et filio nō factus nec  
 creatus nec gemitus ſed  
 procedēs) But how it is

for noo man to ſtody. for  
 it excedit al mennis wyſe  
 to ſtodye therupon/ butt  
 ſadly byleue/the fader is  
 full god almyghty. And  
 of hym come the ſone ful  
 god/ and of hem both co-  
 mith the holy ghoſt ful  
 god ¶ This trinyte was  
 knownen in the fullynge  
 of cryſt as the goſpel tel-  
 leth. (In baptiſmo enī  
 chriſti tota trinitas ma-  
 niſeſtauit ſe. ſcilicet pater  
 in voce. filius in carne. &  
 ſpirituſſanctus in colūba  
 et totū celū apertū erat.)  
 ¶ Theñe our lord Jhesu  
 criſt was baptyled in the  
 water of flom Jorſan. x  
 & all the people nye of þ̄  
 cōūtre there aboute were  
 baptyled. there wiche hym  
 and as they were in her  
 prayers (Et aperti ſunt  
 celi et ſpirituſſanctus de-  
 ſcendit ſicut columba.)  
 ¶ The holy ghoſt come  
 downe in lykenelle of a



## In die corporis christi

whyte doue/and lyghted  
on cristis hede. (Et vox  
de celo dicens. Hic est fili-  
llus meus dilectus in quo  
michi bene complacui.)  
And the fader spake in  
heuen & sayd. Thou arte  
my welbeloued sone that  
pleyseth me well/ þ̄ was  
the holy trinite/that spa-  
ke in his persone and the  
sone was bodely there in  
his persone. Than Johā  
baptyst sayd to þ̄ people  
(Ecce agnus dei) See  
the lombe of god/ and þ̄  
holy ghoost was seen in  
his persone (Sicut colū-  
bpm descendente) As a  
whyte doue come downe  
and thise thre bē but one  
god in trinite. wherfore  
it were full nedeful to al  
cristen people to pray be-  
sely/soo that we may ha-  
ue grace to haue the par-  
fyghte loue to byleue in  
the fader/þ̄ sone and ho-  
ly ghooste. thre persones

and one god in trinite.

### ¶ Narracio

¶ We fynde that the mo-  
der of saynte Edmundē  
of pountney as he stod/ꝑ-  
ed of this holy trinite/  
she appered vnto hym/ &  
leyed in his hōde. iij. ryn-  
ges eche within other. &  
in the fyrst was wrytten

(Pater) The fader.  
In the. ij. (Filius) The  
sone. In the. iij. (Spiritus  
sanct⁹) The holy ghoost  
And sayd. My dere sone  
to suche fygyres take he-  
de/and lerne what thou  
mayste. And take goode  
hede to this ensaple. for  
right as a rying is roude  
without ony begynnyng  
and endyng/right so ben  
thre persones in one god  
But for to stody how it  
myghte be/ it is but foly  
for it exceedeth ony man-  
nys wytte to muse ther-  
vpon / but sadely byleue  
therupon

## ¶ Narracio/

¶ We rede of a clerke þ  
was gretly lerned in dy-  
uynyte/þ whiche stodped  
besely to haue broughte  
this in a boke/ why god  
wolde be byleued in one  
god & thre persones. and  
so as he walked on a day  
stodpunge on this mater  
by the see sonde/ he was  
ware of a fayr childe lyc-  
tynge on þ see sonde and  
had a lityll shelle in his  
bonde. And therwith he  
toke water out of the see  
and cast hit in to a lityll  
pyt fast by. Thene sayd  
this mayster to this chil-  
de/sonne what doost thou  
and he sayd/lyre I am a  
bowte to haue alle this  
water þ is in þ see in to  
this lityll pytte Thenne  
sayd the mayster/þ shall  
thou neuer doo/it passyth  
onny mannys power lyre  
sayd he.as soone shall I  
doo this/as thou shall do

that thou arte aboute to  
doo/and anon the childe  
vanysshed away. Thene  
this mayster thoughte it  
was not goddis wyll. &  
left his stodpunge in that  
mater/and thanked god  
hyghely By this ensam-  
ple ye maye see that it is  
not goddis wyll.that we  
sholde muse in that ma-  
ter.but stedfastely byleue  
in the fader. þ sonne. and  
holy ghoost (Veni per  
fidem sancte trinitatis.)  
¶ Come by feythe and  
loue of this partyght fey-  
the of the holy trynyte/  
(Veni per opera miseri-  
cordie) Come by the wer-  
kis of mercy doyng. (Ve-  
ni per opera iusticie) Co-  
me to this bileue by doo-  
ynge of werkis of right  
wynesse. & thus ye shall  
come to this partyte by-  
leue/fader.sonne/and holy  
ghost. (Et tunc coronabe-  
ris corona glorie eterne.)



## In die corporis christi

theñe þ̄ shalt be crowned  
with a crowne of euerlaſ  
tyng Joye & blyſſe. to the  
whiche byng vs to/þ̄ ho  
ly trynpte. ¶ Amen.

¶ De corpore christi

God frēdisye ſhal  
vnderſtonde þ̄ this  
day is an hye & ſolemp  
ne feſte in holy churche. þ̄  
feſt of (Corpus christi) it  
is the feſt of oure lordis  
owne body. The whiche  
is offered to the hye fader  
of heuen at the aulter in  
remyſſyon of our synnes  
for al cryſten people that  
lyue here in partyte lyfe  
and charyte. and grete ſo  
cour & helpe in releuyng  
hem that ben in peynes  
of purgatory. there aby  
dyng the mercy of god.

¶ Ye ſhal vnderſtonde þ̄  
this feſt was founde by a  
pope that was called Ur  
ban the. v. The whiche  
had grete grace and deuo  
tyon in the ſacrament in

the aulter/ conſyderpnge  
the grete mede helpe and  
ſocour to mannys ſoule/  
And to the forderpng of  
lyuyng to all criſtē peple  
here in this preſent worl  
de. therefore he ordeyned  
this preſent feſt to be ha  
lowed in þ̄ next thurſdai  
after þ̄ feſt of þ̄ holy try  
npte/ for all criſten peple  
þ̄ wyl be ſaued muſt ha  
ue ſad byleue in the holy  
ſacramēt/ that is goddis  
owne body in fourme of  
biede. made by the vertue  
of criſtis wordis that the  
preeſt ſayth. and by wor  
kyng of the holy ghoost.  
¶ Thenne for this holy  
pope thoughte to drawe  
peple to more deuocōn &  
better wyl to this holy ſa  
crament. & to do þ̄ ſeruy  
ce this daye/ he graūteſh  
to all that ben worthy/ þ̄  
be they that be very con  
fyrte and ſhyuen of her  
synnes/ & be in þ̄ churche

at bothe eynlonges at  
matyns & at masse. for  
eche a .L. dayes of pardon  
And for eche hour of the  
day .xl. dayes of pardon.  
& euery day of the yeras a  
.L. daes of pardon in re-  
myssyon of all her synes  
for euermore enduryng  
theñe ye shal vnderstode  
þ our lord Jhesu cryst on  
therethursdage at nyght  
whā he had souped. and  
wyt well in the morowe  
þ he shold suffre his pas-  
sion & deth. & passe oute  
of this world vnto his fa-  
der in heuen. he ordeyned  
a perpetuell memory of  
his passion to abyde for  
euer with all cristen peo-  
ple here in erth. he toke  
brede & wyne & made his  
owne fleshe & blod and  
gaue it to his disciples to  
ete & to drynke and sayd  
(Accipite et manducate  
hoc est corpus meū) Ta-  
ke ye this & ete it for it is

my own fleshe & blood  
and this he dyde for the  
shold haue mynde of hē  
And so he gaaf to all o-  
ther prestis power to ma-  
ke his owne body of bre-  
de and wyne. thus euery  
prest hath power to ma-  
ke the sacramente/ be he  
good or bad/ for the sacra-  
mente may noo man a-  
mende nor apeyre but he  
þ is a good mā & a holy  
lyuer/ helpeth gretly the  
that he prayed for. And  
he that doth the office of  
the prest worthely & truly  
shall be glad & Joyefull  
that euer he was borne.  
for our lord hath gyuen  
to a prest a yest & power  
here in erth/ that he gaaf  
neuer to angell in heuen  
that is to make his ow-  
ne body in fourme of bre-  
de. Therefore ye shal ha-  
ue worshypp more in he-  
uen/ than ony tonge can  
telle/ or hert thynke. and



## In die corporis christi

he that is an euill lyuer  
& knoweth hymselfe in  
dedely synne. & presumech  
to mynystre that worthy  
sacrament and wyl not  
amende hym/he may be  
sure of perpetuell damp-  
nacion with fendis of hel-  
le in euerlastyng peyne.  
¶ Thenē shal ye vnder-  
stonde þ he graūtech this  
sacrament to be vled/for  
euermore in holy chyrche  
for. iij. causes. þ he nede-  
full to alle cristen people  
The fyrste is for mānys  
grete helpyng The. ij. for  
cristis passion myndyng  
The. iij. for grete loue  
shewyng. And the. iij.  
for grete mede getyng.  
¶ Nota q. ppter nouem  
racōnes pdest hoī audire  
missam scdm augustinū  
¶ Saynt austyn saythe  
it profytech gretly al cris-  
ten people to here masse  
and in especyal for nyne  
causes. And saythe thus.

Quia illo die qua audie-  
rat missam necessaria ci-  
baria cōcedūtur.) For þ  
daye þ he hereth a masse  
he shal fayle noo bodely  
fode nor noo necessary  
thyng that shal be lon-  
gynge to nor noo let shal  
haue in his iourney. whe-  
re þ he trauey lech. The  
secōde is. all venyall syn-  
nes shal be forgyue hym  
& ydle wordis. The. iij.  
is/that yf a man deye it  
shal stonde for his hou-  
sell. The fourth he shal  
not þ daye lese his syght  
The. fyfth al ydle othes  
that day shal be forgyue  
hym. The. vi. þ daye he  
shal dey noo soden deth.  
The. viij. aslonge as he  
hereth that masse he shal  
not were olde. The. viij.  
alle his steppes toward &  
from warde the chyrche.  
his good angel rekeneth  
to his saluacyō. The. ix.  
all the whyle þ he behol-

deth the holy sacrament  
all wyched spyrytes flee  
from hym/ And haue no  
power ouer hym / be he  
neuer soo grete a synner.  
This helpe & locour we  
haue of the holy ghooste  
& of þ̄ sacrament here in  
erthe/ & at oure last ende  
all cristē people wyll sen  
de after the prest to come  
to hym with goddis bo-  
dy/ & to receyue it know-  
ynge well þ̄ he byleueth  
stedfastly þ̄ it is the same  
fleshe & blood þ̄ crist toke  
of our lady saynt Mary/  
& was borne of her body  
derey god & man/ & after  
suffred passion & deth on  
the crosse for al mankyn  
de/ and leyde in combe/ &  
rose from deth to lefe/ &  
now lytteth on his fads  
right gonde in heuē/ and  
shall come aȳen atte the  
day of dome/ & deme the  
quyche & the dede/ euery  
man after his descrupng

so with this parfyght by-  
leue all cristen peple shal  
be armed & made strong  
to withstonde the fendes  
that wyl come & assaile  
at the departyng/ bytwe-  
ne the body and the soule  
for thenne fendis comē  
besely to byng hym out  
of the byleue/ thene shall  
the sacramente þ̄ a man  
hath receyued in his lyfe  
make hym myghty and  
strong. that he shall lette  
all the fendis at nought  
and soo ouercome hem:  
A nother skylle that the  
sacrament is brought to  
a man to aske mercy of  
crist & remysyon of his  
synne/ haupng ful trust &  
byleue/ that cryste is euer  
redy to forgyue al theym  
that wylle aske mercy  
with a meke herte. As  
dauid sayth (Qor con-  
tritum & humiliatū deus  
nō despiciēs) A contryte  
herte & a meke oure lord



## In die corporis christi

shall neuer despyce. and  
þ we maye see ensample  
whan he henge vpon the  
crosse betwex two theuis  
þ were men of cursed ly  
uynge. And therfore they  
were ordeyned to be dede  
And þ one asked mercy  
with a meke herte & sayd  
(Oñe dum veneris in re  
gnū tuū memento mei)  
Lord quod he whā thou  
comest in to thy kyngdo  
me/ haue mynde of me.  
And anon atte his fyrst  
askynge he gaaf hē mer  
cy. and moreouer he sayd  
to hym thus (Hodie me  
cum eris in puradyso.)  
This day thou shalt be  
with me in paradyce. & þ  
other theef wold aske no  
mercy in no wise. for pry  
de þ he had in his herte.  
& therfore he was damp  
ned in to helle. ¶ Thus  
our lord Jhesu crist shed  
his blood vpon the crosse  
in helth to all mākynde

Soo in the masse he she  
weth his bloode in grete  
locour and helpe & salua  
cyon to all mankynde. &  
the same fleshe & bloode  
is shewed every day in þ  
masse. for we shold byle  
ue stedfastly thereon. & he  
that byleuech not thereon  
verely that it is soo shal  
not be saued at the daye  
of dome.

### ¶ Narracio

¶ Therefore I tell you  
this ensample þ is in the  
lyffe of Odo the byshop  
of cāterbury. this byshop  
had with hym clerkis/ þ  
byleued not parfpyghtely  
in the sacramente of the  
aulter & sayd they mygh  
te not byleue that þ body  
and blode of crist myght  
be mynystrid in þ masse  
Thenne was this bys  
hop sorry/ and prayed to  
god besely for her amen  
dement. and so on a day  
whan he was at þ masse

and had made the fraccy  
 on/he sawe þ blood drop  
 pe from the ost in þ cha  
 lyce/there he made a lyg  
 ne vnto theym þ byleue  
 not/to come nere hym &  
 to lee/& whan they sawe  
 his fynghres bloody. & the  
 blood rane from thout in  
 to the chalyce / anone for  
 grete fere.they cried and  
 layd. O thou blessyd mā  
 þ hast this grace to hold  
 cristis body in thyne hon  
 dis þ droppeth blood in  
 the chalyce/ we byleue ve  
 rely therupō/we beseeche  
 þ to pray to hym for vs/  
 that thou hast in thy hō/  
 dis/þ he take no vengau  
 ce on vs/for our mysbyle  
 ue. and wee crye mekely  
 mercy.And anon the ost  
 corned in to the fourme  
 of brede as it was byfore  
 and there they were par  
 syght men of byleue euer  
 after.A nother skyll is þ  
 sacramēt is made in the

aulter to make a mā by  
 often lyght there of. the  
 soner haue mynde on cri  
 stys passyon.and to haue  
 it in mynde/for it is the  
 best defence ayenst temp  
 tacyon of the fende. for  
 saynt Aultyn saythe/ the  
 mynde of cristys passyō/  
 putteth away al tempta  
 cyons and the power of  
 all wyched lpprytes.and  
 for this cause/roodes and  
 ymagis be set on hye in  
 the churches for as loone  
 as a man comith in to þ  
 chyrche/he shold see it &  
 haue it in his mēde and  
 thynke on cristis passion  
 wherfore crosses & other  
 ymages be ful necessary  
 & nedeful.what someuer  
 thise lollers saye/for & it  
 had not be ful profitable  
 holy faders wolde haue  
 destroyed hem many ye  
 res agone. for right as þ  
 people done worlhypp to  
 the kyngis seale. not for



## In die corporis christi

loue of the seale/ but for  
reuerence of þ kyng þ it  
cometh fro. So roodes &  
ymages be set for þ kyn-  
gis seale of heuē. & other  
layntis in the same wyle  
for ymages ben lewed pe-  
ples bokis. And as Johā  
bellet saith. there ben ma-  
ny thousandes of people  
that can not ymagyne in  
her hertes. how crist was  
done on the crosse. but as  
they see by ymagis in þ  
chirches & in other places  
there as they ben. And to  
haue the bytter mēde of  
cristis passyon/ I tell you  
this ensample.

### **E** Narracio

**T**here was a crylten  
man of englond þ went  
in to the holy lond. & by-  
red an hethen man to be  
his gypde. & as he come  
in to a fayr forest/ & saw  
many fayre thyngis/ but  
this crylten man meruey-  
led grethly that herde no

noyle of byrdes. & therof  
he had grete merueyll &  
sayd to this hethen man  
I merueyl moche þ there  
is no longe of byrdes in  
this wode/-thā sayd this  
hethen man/this is þ we-  
ke þ ye calle passyō weke  
þ your grete prophete dey-  
ed in/ wherfore on sonday  
that laste was/ þ ye calle  
palme sondaye/ alle the  
fowles of this wode dey-  
ed for sorow. & al this we-  
ke shal lye as dede/ but on  
sondaye nexte come/ that  
ye calle Ester daye/ they  
quycken ayen. and al the  
yere after make melodye  
wherfore loke vp in to þ  
trees & see. & theñe he saw  
euery bowe of þ trees lye  
full of byrdes/ as flatte  
as they had be sprede on  
the crosse. **T**heñe syth  
byrdes haue mēde of cris-  
tis passyon & make suche  
mornynge & sorow/ moche  
more cause had mankyn

de that were brought fro  
euerlastyng dampnacion  
to euerlastyng saluacion  
by his passyō. The thirde  
cause is why the sacra  
ment is vsed in thaulter  
for a man sholde by the  
syghte therof. thynke on  
our lord Jesu cryst/fader  
of heuen ꝑ hathe but one  
sone/that he loueth pas  
syng al thyng/but he spa  
red not to sende him dow  
ne in to this world to suf  
fre passyō & deeth. & to she  
de his precyous blood for  
mankynde/ to bye hym  
out of the fendis bondis  
& to wryte a charter with  
his owne precyous blood  
of freedom for euer more  
to all mankynde/so that  
a man forfeyte not his  
charter by dedely synne/  
but he ꝑ loueth god wyll  
kepe his charter/ for god  
asketh of a man but loue  
where he sayth th<sup>o</sup> *Da*  
*mihī cor tuum et sufficit*

*mihī* Sone geue me thy  
hert and it is ynough for  
me. Theñe take hede of  
this ensample.

### ¶ Narracio

¶ There was an erle of  
denys ꝑ was called/ syre  
ambrygh/ ꝑ loued the sa  
crament in ꝑ aulter pas  
syng wel. and dyde it all  
the worlthyp & reuerence  
that he cowde & myght/  
so whan he ley lyke and  
shold be dede/ he myghte  
not receyue ꝑ sacrament  
for castyng/ theñe was he  
sory & made dole. & theñe  
he lete make clene his ry  
ghte syde & to couer it w<sup>th</sup>  
a fayr clothe of sendel. &  
leyed goddis body therein  
& sayd th<sup>o</sup> to thost. Lord  
ꝑ knowest that I loue ꝑ  
with all my herte & wol  
de feyn receyue, the with  
my mouth & I durst. and  
therfore I maye not. I  
ley the on ꝑ place that is  
next to my hert. and so I



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shewe the all the loue of  
my hert þ I can or may  
wherfore I beseeche þ go-  
de lorde haue mercy on  
me. & euen therwith in  
syght of all the people þ  
were aboute hē. his lyde  
opened & thost went there  
in to his lyde/ & there it  
closed aye. & loo anone  
after he deyed & departed  
out of this world. So let  
vs loue the sacrament in  
our lyfe. & do it reuerence  
and worthyp. And then-  
ne at our lastende whan  
we shall deye & passe out  
of this world. it wyl lo-  
coue vs/and bryng vs to  
euerlastyng blyss. Th<sup>o</sup>  
the sacrament is vled for  
grete mede getyng to all  
þ byleue therin. for thou-  
ght it haue the lykenesse  
of brede and the taast/ it  
is fleshe & semeth brede.  
It is quyk and semeth  
dede. ye muste byleue ve-  
rely þ it is goddis bles-

sed body. that toke fleshe  
and blood of the virgyn  
mary. & after deyed on þ  
crosse. & rose fro deht to  
lyfe. & styed vp in to heuē  
And now lytieth on his  
faders right honde/ and  
shal come aye at þ day  
of dome. to deme the quy-  
ke & the dede/ and he þ re-  
ceyue it here & byleueth  
verely therupon. shal ha-  
ue euer lastyng lyfe in þ  
kyngdom of heuē. as the  
gospell sayth ( Qui mā-  
ducat hunc panem viuet  
in eternū) who soo etech  
of this brede/shal lyue e-  
uer & neuer be dede. And  
he þ receyueth it and by-  
leueth not thus (Reus  
erit i iudicio) At the day  
of dome he shall be dāp-  
ned in to euerlastyng pey-  
ne (Augustinus in per-  
sona christi. Manducas  
me nō mutabis me in te  
sed tu mutaberis in me)  
Saynte Austyn sayth in

the persone of cryst. Ete  
me but I shal not torne  
and change in to the. but  
thou shal torne & change  
in to me

### ¶ Narracio

¶ Werede þ there was a  
Jewe that went with a  
crysten man a felow of  
his in to a churche of cris-  
ten people/ & herde masse

(Et post missam dixit  
iudeus) And after whan  
masse was done/ þ Jewe  
sayd to the crysten man.

(Si ego tantum edissem  
quantum tu comedisti nõ  
esuriã ut puto in tribus  
diebus.) Þf I had eten  
as moche as thou haste  
eten. I shold not be a hū-  
gred as I trowe in thre  
dayes. ¶ And theñe say-  
de the crysten man to the  
Jewe (Uere nichil co-  
medi.) Forsothe sayde  
the crysten man to þ Je-  
we. I ete no maner mete  
this dape. Thenne sayde

the Jewe (Ego vidi te  
comedere puerum pulcer-  
rimum qualem sacerdos  
eleuauit ad altare) I  
sawe the ete a childe/ the  
whiche þ preest helde vp  
at the aulter. (Et tunc  
venit pulcerrimus homo  
habens multos pueros in  
gremio suo.) Thenne  
come there a fayre man  
that had many children  
in his lappe. (Et dedit  
unicuiq; vestrum vnum  
puerum talem qualem sa-  
cerdos comedit) And he  
gaaf eche crysten man a  
childe suche as the preest  
ete. ¶ Þet to sharpe your  
byleue the more the this  
holy sacrament. I wyll  
tell you this ensample.

### ¶ Narracio/

¶ We rede in saynt gre-  
gores tyme There was  
a woman that hyght la-  
cyua/ and she made brede  
for the pope & oher pres-  
tys to synge with. And



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for to housell with þ peo-  
ple. And whan the pope  
come to this woman to  
geue her housell. & sayde/  
here goddis body. Then-  
ne this woman smyled  
and laughed. Thenne the  
pope withdrew his hōde  
and layd the ost vpon the  
aulter: & tourned to this  
woman Lacyua. & sayde  
to her/ Why smylest thou  
whan thou sholdest recep-  
ue Cristis body. And she  
sayde. Why calleste thou  
that crystis body/that I  
made with my own hon-  
dis. Thenne was grego-  
ry the Pope sorow for her  
mysbyleue. and bade all  
the people pray to god to  
shew some myracle for  
this womans helpe. and  
whan they had prayed  
long. Gregory went to  
the aulter ayen & founde  
thost corned in to red fles-  
he & blood bledynge. & he  
shewed it to this womā.

Thenne she cryed & sayd  
lord now I crye þ mercy  
I byleue þ thou arte be-  
reyn god & man/ & goddis  
sone of heuen in fourme  
of brede. Thenne bad gre-  
gory the people to pray  
ayen that it sholde torne  
ayen to breddis lyknesse  
and so it dyde. and with  
the same oste he houseled  
this woman lacyua. and  
therfore lete vs doo all þ  
worshyp that we may to  
the sacrament/ that we  
can or may. and be in no  
mysbyleue.

### ¶ Narracio

¶ Also we fynde þ in de-  
uynshyre belyde exbyrd-  
ge was a woman/ley sy-  
ke & was nye dede. and  
sente after a holy person  
about midnyght to haue  
her rightis. Thenne this  
man in all hast þ he my-  
ghte arole/ & went to the  
chirche & toke goddis bo-  
dy in a boxe of puerp. &

put in to his bosom. and went forth towarde this woman. And as he went thorough a forest in a fayre mede þ was his nexte waye. it happed that his bore felle oute of his bosom to the grounde/ and he went forth and wist it not & come to this womā & herde her confessyon. And thenne he asked her yf she wold be houseled. & she sayd/ye syre Thenne he put his hōde in his bosom & soughte the bore/ & whā he fonde it not he was full sorow and sadde/ & sayd dame I wyl goo after goddis body & come anone ayen to you. & soo went forth the sore wepyng for his symplenesse And soo as he come to a welow tree he made ther of a rod/and stryped hē selfe naked/ & bete hym selfe that the bloode ranne downe by his sydes &

sayd thus to hymself. O thou symple man/ why hast þ lost thy lorde god/ thy maker thy fourmer and creatour And whan he hadde thus bete hym selfe/ he dyde on his clothes and went forth. and thēne he was ware of a pylar of fyre/ that lasted from erthe to heuen. and he was all astonyed there of. yet he blessyd hym and went therto. and there laye the sacrament fallen oute of the bore in to the grasse/ and the pylar shone as bryghte as ony sonne/ And lasted from goddis body to heuen. & all the bestis of the forest were come aboute goddis body/ & stode in compassse rounde aboute it. & all kneled on four knees saue one black hoise that kneled but on that one knee. Thenne sayd he yf thou be ony best that



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may speke. I charge the  
in goddis name here pre  
sent in fourme of brede/  
tell my why thou knelest  
but on thy one knee. the  
he sayd he. I am a fende  
of helle. & wyl not knele  
& I myght/ but I am ma  
de ayenit my wyl. for it  
is writen that euery kne  
lyng of heuen & of erthe  
shall be to the worshypp  
to the lord god/ why arte  
thou lyke an horse/ and  
he sayd to make the peo  
ple to stele me/ & at suche  
a towne was one haged  
for me/ & at suche a towne  
a nother. Thenne sayde  
this holy person. I com  
maunde þ by goddis fles/  
he & his blood þ thou go  
in to wyldernesse. and be  
there as thou shalt neuer  
dysseale cristē peple more  
And anone he went his  
waye/ he myght noo len  
ger abyde. and theñe this  
man wente forth to this

womā & dyde her rightis  
by the whiche she was sa  
ued. & went to euerlastyn  
ge saluacyon/ to the whi  
che byng vs to/ he that  
for vs shed his blood vp  
on the rode tree. Amen.

### De festo sancti An dree apostoli.



**G**od men & wyme  
suche a day ye shal  
haue saint andrewis day  
& ye shall fast the euen &  
come to god/ & to al holy  
chirche & worshypp this  
holy saint/ þ day for thre

specyall vertues. One is  
for his grete holynesse in  
his doyng. The seconde  
for his good liuyng. The  
thirde for his grete passy  
on sufferēg. he was a mā  
of holy lyuyng. for whā  
he vnderstode & herde of  
sainct Johan p̄ baptyst.  
that he was prechyng in  
desert/ anone he lefte all  
his worldly occupacyon.  
& went to hym & was his  
discyppe. And so after on  
a day as crist come wal-  
kyng by the waye & sa-  
ynt Johan baptyst saw  
hym walkyng. he layde  
to his discyples. (Ecce  
agnus dei qui tollit pctā  
mundi.) See the lombe  
of god p̄ shall doo away  
the synne of alle p̄ world  
and whan saint andrew  
herde that/ anone he left  
saint Johan baptyst &  
sewed crist. And whā he  
herde crist preche/it pley-  
sed hym so well/p̄ anone

he wente & fet peter his  
broder to here crist preche  
Then they call grete lo-  
ue to god/ & looſe after as  
they were in p̄ see of ga-  
lyley fyllhyng/crist come  
& called hem. & anon they  
left fyllhyng shyppe and  
net & all p̄ they had/and  
sewed crille euer after. &  
were with hē tyl he sty-  
ed vp to heuen.

#### Narracio

Then after p̄ sainte  
andrew preched amonge  
the peple/then on a day  
as he preched/ It happed  
so/there was a mā amō-  
ge the peple p̄ was called  
nycoll/p̄ had lyued many  
wynters in lechery/But  
yet by p̄ grace of god he  
thoughte to amende his  
lyfe. And whan he herde  
p̄ the worde of god was  
of so grete vertu p̄ it shol-  
de put away al temptaci-  
ons of synne/he lete wyte  
a gospels & bare it with



## De sancto Andrea

hym wherloeu: he went  
e with þ̄ vertu therof he  
absteyned hymselfe fro  
synne/but yet on a day by  
temptacōn of þ̄ fende/he  
for gate hymselfe. e went  
agayn to a brodelis hou  
se/as he was vled to doo  
before. And whan he co  
me thyder and whan the  
wōmen'loked vpon hym  
they cryed oute on hym/  
e sayd. O thou olde sely  
man/what doost þ̄ here.  
goo home ayene. for we  
see soo many merueyles  
on the/that we maye not  
haue to doo with the. the  
ne Nycoll bethought hē  
that he had þ̄ gospel vp  
on hym/e anon he went  
to saynte Andrew and  
tolde hym alle the caas/  
and prayed saynte An  
drew to praye for hym.  
that his soule myghte be  
saued. Thenne saynt an  
drew wold neuer ete nor  
drynke tyl he wyte whe/

ther nycoll sholde be sa  
ued or noo. Thenne saynt  
Andrew fasted fyue day  
es brede and water. And  
prayed besely nyght and  
day. Thenne come a voy  
ce and sayd As thou hast  
fasted and prayed/make  
Nycoll to doo the same.  
and thenne he shal be sa  
ued. Thenne saynte An  
drew bad Nycoll fast, fy  
ue dayes brede e water.  
e praye besely vnto god/  
and so he dyde. And, the  
ne come a voyce to saynt  
Andrew agayn. and say  
de Thy prayers and thy  
fastyng hath made Nyc  
oll that was losse foude  
ayene and he shal be sa  
ued.

### ¶ Narracio.

¶ Also a nother myracle  
that a nother yong mā  
come to saint andrew in  
a tyme/ and sayd preue  
ly to hym. Syre my mo  
der hath be longe about

me that I shold lye with  
 her/ and for I wolde not  
 doo her wpli/ she hath ac  
 cused me to the bysshop.  
 and sayd þ I wold haue  
 done þ synfull dede with  
 her. wherfore I wote wel  
 that I shal be dede. and  
 yet I had leuer deye thā  
 schlaundre my moder soo  
 fowle/ therfore I beke  
 pou pray for me. þ I may  
 take my dethe paciently  
 to þ saluaciō of my soule  
 Thenne sayd saynt An  
 drew go forth to thy do/  
 me. & I shall goo with  
 the. And soo therewith þ  
 peple come and fet hym  
 byfore the bysshopp/ And  
 whan his moder accused  
 hym/ he sayd noo thyng  
 but helde his peas. The  
 ne sayde saynt Andrew.

Innocens sanguis ei⁹  
 sine causa dampnabitur  
 This cursed woman for  
 lust of her body wrong/  
 fully is aboute to damp/

ne her owne childe to de/  
 the/ vengauce wyll come  
 to the. Thenne sayd she  
 soo syre Justyce euer syth  
 þ he myght not haue his  
 wyll he hathe drawen to  
 this man for coulepyll &  
 locour. Thene þ Justyce  
 commaūded to cast this  
 ponge man to þ water to  
 drowne hym and to put  
 saynt Andrew in pylon  
 tyll he were auyled what  
 deeth he shold deye. The  
 ne saynt andrew prayed  
 besely vnto god for helpe  
 & locour. And theñe ano  
 ne come a grete thondre  
 and made all the people  
 so aferde þ they were fay  
 ne to fette saynt andrew  
 out of the pylon And e/  
 uen therewith come a ligh  
 tenyng of fyre. & breñed  
 the moder of þ yong mā  
 in syght of all the people  
 And thus was this man  
 saued. & þ Justyce by this  
 grete myracle tourned



## De sancto Andrea

to the crysten feyth. And moche other people with hē. & euer after blyued in god & saynt Andrew.

¶ Therby ye may see þ he was holy in lyuynge. Also he was grete in myracles wrychyng for on a day as he went by þ see syde he sawe a drowned man cast out of þ water. Thenne andrew prayed to god to reue hym ayeu to lyfe. & anon this man rose. Thenne andrew alked hym where þ he was drowned. & he sayde/ We were .x. men togyder/ and herde of an holy man þ hyght andrew/ & we were comyng to here his prechyng. & as we were in the see/ there come a grete tēpeste & drowned vs al togyder but wold god that we had be caste to londe togyder/ that we myghte haue be reved to lyfe togyder ayeu. Thenne saint

andrew prayed god that all the bodyes myght come togyder/ and soo they dyde. And were caste vp in diuerse countreys. The ne saynte Andrew made & ordeyned to gader the alle togyder. Thenne he kneled downe and prayd god longe/ for theym tyll they were reved alle to lyfe. ¶ Thenne saynt andrew made theym all to knele downe and thanked god/ and thā preched theym and taught them the crysten feyth/ and crisened theym alle. And so whan they were stedfast in þ feyth/ he sente them home to her owne countrey with moche Joye to theym. And many other myracles he dyde/ þ were to longe to telle / thus ye may see that he was myghty in myracles wrychyng/ that reved so many men to lyffe. Also

he suffered grete passyon  
for cristis sake. for whan  
he was in the cyte of pa/  
teas/there he toined to þ  
feyth the wyfe of egeas/  
& this egeas was a grete  
mā. & made moche peple  
to doo sacrificy & offeryng  
to marmentis. But for  
saynte Andrew reprieved  
hym therof. anon he ma  
de to take him & wold ha  
ue made hym doo scrify  
ce. but he wold not & stode  
fastly bode ayenst hym &  
preued by many enlam/  
ples by cause þ he & al þ  
peple shold worshyp god  
& not the fendes of helle  
Therē was egeas wode  
for wrothe. & made men  
to take andrew & stoppe  
hym naked/ & bete hym  
with scourges/ þ alle his  
body ranne on bloode/ &  
therē made to bynde hē  
honde & fote. And made  
to doo hym on a crosse.  
for he sholde peyne there

on longe or he deyed/ but  
whan Andrew come to  
the place there the crosse  
was/ he kneled downe &  
sayd thus (Salve crux q̄  
in corpore xpi dedicata es  
holy be thou crosse that  
arte halowed and, made  
holy by the precyous bo/  
dy of our lord Ihesu crist  
I desyre to clyppe the to  
me/wherfore take me to  
þ. for I yelde my to my  
mayster Ihesu. crist that  
deyed on the crosse. And  
thenne Andrew stode vp  
and dyde of his clothes. &  
gaaf hem to þ tourmen/  
tours/ And bad hem doo  
as they were charged to  
doo of the Justyce. The  
ne they bonde hym to þ  
crosse honde and fote/ &  
his hede downewardis.  
And streyned hym/soo þ  
the bloode brast oute atte  
every knot of the ropes.  
And soo he henge there  
thre dayes alpyc prechēg



## De sancto andrea

to the peple/ and so there  
come to the prechyn g ma  
ny thousandes of people  
& for pyte that they had  
of hym/ they had egeas  
take hym downe or they  
wolde slee hym Thenne  
for fere of the people ege  
as come to take hē dow  
ne. Theñe saint andrew  
ayenst stode hym & layd

(Quid tu venisti ad me  
egeas what comest thou  
to me Egeas wytte thou  
well that thou shal haue  
noo myghte to take me  
downe/ for on this crosse  
wyl I deye and euy  
therwith. (His etenim  
dictis splendor nimis cir  
cūiens eum quasi per me  
diam horam) A grete  
lyght come about hym þ  
there noo man myghte  
see hym in space of halfe  
an houre & more. Then  
ne layde saynt Andrew.  
(Oblecro te domine mi  
serere mei) I beſeche

the lorde haue mercy on  
me. & so in þ lyght he ga  
ue vp the goost Thenne  
whan egeas sawe & kne  
we this þ he was dede he  
went hom ward. Theñe  
after that day/ he wexed  
wood and deped among  
al the people. And whan  
maximylia his wyf her  
de therof/ anone she toke  
Andrewis body/ and be  
ryed it in a tombe. And  
out of the tombe wellet  
manna & oyle togyder. &  
by that peple of the coun  
tre knowe whan it shold  
be dere and whan grete  
plente. for whan it shal  
be plente/ it wellet plen  
tyfully. & whan it shall  
be derth hartly.

### ¶ Narracio

¶ It telle so. there was  
a byshop that loued wel  
saynte Andrew/ and for  
the fende myghte in noo  
wyle byng hym oute of  
his purpose/ he come to

þ bysshop in lykenesse of  
a fayr woman/ prayeng  
hym that she myght spe/  
ke with hym in counseyll  
of confessyon. & he graū  
ted her therto. Syre she  
sayd. I am a knyghtes  
doughter/ & haue be mo/  
che cheryshed & nourished  
in grete tendernes. & for  
I see this world is but a  
vanyte to truste vpon. I  
haue auowed chastyte. &  
so now my fader wolde  
marry me to a worthy  
prynce. And for I wolde  
not breke my vow I am  
come preuely awaye in  
poure aray/ & thus I her  
de of your grete holynes/  
se/ and am come to haue  
your counseyll to coure &  
helpe of you. Wherefore I  
pray you ordeyne for me  
þ þ fende haue no power  
to lete me of my purpose  
¶ Thenne the bysshop  
comforted her and bad þ  
she sholde thanke god. þ

had set her in suche pur/  
pose/ and that he wolde  
sende her grace therewith  
to contynue. And sayd to  
her. *Esto secura filia*  
Be thou seker doughter  
this day thou shalt dyne  
with me/ and thenne we  
shal by good auyse/ whā  
wee haue dyned ordeyne  
loo for you/ that ye shall  
doe right wel. Maye syre  
sayd she/ lest the people  
wold haue ony susperryd  
of bad rule/ Ye sayde the  
bysshop/ therof no charge  
*Plurimi erimus et non  
soli.* for there shall be  
loo many in company þ  
there shal be no susperryd  
¶ Thenne she thanked hē  
fayr/ and she was set to/  
fore þ bysshop in a chay/  
re at mete. And euer whā  
the bysshop looked on her  
he semed her soo fayr/ þ  
he was gretely tēpted on  
her/ soo that he had al/  
( most' forgete hym



## De sancto andrea

selfe. And thenne anone  
there come a pylgrym to  
the gate & bete fast on þ  
gate, þ all þ were within  
the hall were sore astony  
ed of þ nople/ so he cryed  
lete in/lete in Theñe say  
de the bysshop/ shall this  
man come in/theñe sayd  
she/ lete hym answere to  
some question/ fyrst whe  
ther he be worthy or non  
to come so nyghe in your  
presence. Thenne sayde  
the bysshop. I praye you  
make the questyon. for I  
am not auyled at this ty  
me. Thenne sayde she to  
the messenger (Interro  
ga quod est magus mira  
culum quod deus vnq̃ in  
parua re fecit) Aske hē  
what was þ gretttest my  
racle that euer god ma/  
de in a fote of erth. Theñe  
whā þ pylgryme was  
asked this he answered  
& sayde/ A mannys face  
the whiche is but a fote .

and but a mannys owne  
face. for though alle the  
men and wymmen that  
euer were borne stode a  
fore me. yet I hold I kno  
we one from a nother/by  
some degre. whā he gaaf  
this answere/he was gre  
tly commended therfore.  
Theñe sayd she. I see þ  
he is wyle/byd hym gyue  
a nother answere to a no  
ther questyon Aske hym  
whether erthe is hygher  
than heuen. Thenne he  
answerd and sayd thus.  
There as cristis body is  
there is erth. for cristis bo  
dy is of our kynde/ & our  
kynde is erth/so therfore  
there as cristis body is er  
the is hygher than heuē.  
whā he had gyuen þ an  
were/he was wel allowed  
And was byd come in.  
May sayde she/ lete hym  
asople the thyrde questyō  
Aske hym how ferre it is  
from heuen to hell.theñe

whan he was opposed of  
this/he answered the mes-  
senger. Soo ayen to her  
that sitteth in the chayre  
before the bysshop/and  
bydde her gyue this an-  
swere. for she can better  
tell it than I (Quando  
de celo in abissuz cecidit)  
for she is a fende y<sup>e</sup> hath  
meten it & loo dyde I ne-  
uer/she fell downe with  
lucyfer/& whan the mes-  
senger herde this he was  
al heup/but he gaaf this  
answere y<sup>e</sup> all men mygh-  
te here. Thenne this fen-  
de vanysshed away with  
an horryble stynke. The-  
ne the bysshop bethough-  
te hym of this temptacy-  
on. & was sorow in his hert  
And anone he made to  
sende after this pylgrym  
but for that the messenger  
come ayen to the gate he  
was gone. Thenne the  
bysshop made all men to  
pray to god. to sende wyt

tyng what the pylgryme  
was y<sup>e</sup> soo goodly halpe  
hym at his nede. Thene  
come a voyce to him and  
sayd/it was saint andrew  
that come to locour hym  
for the loue and seruice y<sup>e</sup>  
he dyde to hym/and bad  
hym preche this myracle  
to the people to see and  
know how graciously he  
helpeth alle y<sup>e</sup> wyl praye  
to hym/and therefore lete  
vs worshypp and pray to  
him to be our locour and  
our helpe ayenst y<sup>e</sup> fende  
now and euer. Amen.

¶ De sancto Nicolao  
¶ God men & wyemen  
¶ Gluche a day ye shal  
haue saynt nycolas daye  
the whiche is moche prey-  
sed in holy chirche/ And  
specyally for thre causes.  
The fyrste for his meke-  
lyuēg. The.ij. for his he-  
uenly tethynge. The.iii.  
for his grete compassyon  
haupng. ¶ fyrst he was



## De sancto Nicolao

made lowly (Pater eius  
epiphanus. mater eius io  
hanna dicta est) It is say  
de/that his fader hyghte  
epiphanus & his moder  
Johanne/the whiche in  
her yough gate saint ny  
colas. And whā hē was  
borne they made her vo/  
wes both to kepe & to ly  
ue in chastyte / & nomore  
come togyder / but holde  
hē plesed of this one chil  
de & god had sente hem.  
& whiche they made him  
cristen & called hym Ny/  
colas/ & is a mannys na/  
me/ but he kepeth the na  
me of & childe/ for he cho  
se to kepe vertues meke/  
nesse & symplenes & with  
out malycie. Also we rede  
whyle he lay in his cra/  
dell/ he fasted weneldaye  
& frydaye. thise dayes he  
wold sucke but ones of &  
day/ & therwith he helde  
hym pleyed/ thus he ly/  
ued all his lyf in vertues

with this childis name.  
And therfore childery do  
ne hym woulhpy byfore  
all other sayntis. For he  
was euer meke without  
ony malycie/ soo & all the  
peple pleyed him for his  
meke lyuyng here. Also  
he was made bysshop of  
& cyte of myre by a'boys  
whiche come from heue.  
for whā the bysshop was  
dede/ al & bysshops of the  
cōutrey come togyder to  
chese a nother. thene co/  
me a voyce to one of hē.  
& bad hym ryse erly on &  
morow & go to & chirche  
dore. & make hē bysshop  
that ye fynde there/ & is  
called Nicolas/ & soo on  
& morow he come to the  
chirche dore and there he  
fonde nycolas & thene he  
sayd thus to hē (Quale  
nomen habes tu) What  
is thy name/ & lowtyng  
with his hede answered  
mekely & sayd/ Nicolas.

thenne sayd the bysshop.  
 (Eili veni mecum) Sone  
 come with me. I haue to  
 speke with the in counseyl  
 & soo lad hym to thother  
 bysshops/ & sayd/ lo syres  
 here is he that god hath  
 ordeyned to be bysshop. &  
 soo they made hym bys-  
 shop of myrr by heuen-  
 ly chespyng. He had also  
 a grete copassyō of theȝ  
 that were in dysplese and  
 peryll. for whan his fa-  
 der and his moder deyed  
 they left hȝ wordly good  
 ynough/ the whiche that  
 he spende on hem ȝ were  
 pour and nedy.

### ¶ Narracio

¶ It felle soo that there  
 was a riche mā that had  
 iij. fayr daughters yonge  
 weīmen/ but by myshene  
 he fylle in to pouerte/ soo  
 that for grete nede/ he or-  
 deyed his eldest dought-  
 ter for to be a comey wo-  
 man/ & so after the other

ij. doughters/ for he my-  
 ghte not fende hem. And  
 lo by this meane, he thou-  
 ghte to gete his lyuyng  
 & hers both. for he wyt  
 not how to lyue for grete  
 pouerte that he stode in.  
 And whā nycolas herde  
 therof he had grete com-  
 passyō of hē all. & come  
 preuely in a night to this  
 mānys hous. & at a wyn-  
 dowe he caste a bagge of  
 golde in this mānys chā-  
 bre/ And on the morowe  
 whan this mā rose and  
 fonde this golde/ anone  
 therwith he maryed his  
 eldest doughter. Thenne  
 come nycolas & broughe  
 a nother soone after/ and  
 therwith he maryed the  
 ij. doughters. Thenne this  
 man had grete merueyle  
 how this golde come thȝ-  
 der & walked preuely to  
 know therof. & ȝ. iij. ty-  
 me nycolas come. & whā  
 this man herde ȝ golde



## De sancto nicolao

falle/ anone he went out  
and ouertoke nycolas/ &  
whan he knewe that it  
was he that had holpen  
hym loo in his nede/ he  
kneied downe & wold ha  
ue kyssed his fete/ but he  
wold not suffre it/ but he  
prayed hym to kepe coun  
teyll whyle he lyued

### ¶ Narracio

¶ Also a nother tyme  
men were in the see lyke  
ly for to be drowned in a  
grete tempest/ they cryed  
to god & saynte nycolas  
seyeng th<sup>o</sup> (Oñe rex eter  
ne succurre nobis miseris  
Lord kyng euerlastyng  
locour vs wretches. And  
anone nycolas come and  
sayd. (Vocastis me ecce  
adsum plens) Loo I am  
presente at your callynge  
& so broughte hem forth  
saaf and soude to londe

### ¶ Narracio

¶ Also in that countrey  
there was on a tyme gre

te derth of corn (Flames  
valida) & grete hūgre/ in  
so moche þ the people we  
re almost lost for defaute  
of mete. Thenne it hap  
ped there come shyppes  
of themperours streyght  
in to a hauē with whete  
in that countrey. Thenne  
went saynte Nycolas to  
hem & prayed hem þ he  
might haue of euery ship  
x. bosshelles of her whete  
for to releue the peple  
with. & he wold underta  
ke þ they shold lacke no  
ne of her mesure whan  
they come home. theñe he  
had all his askynge. and  
whan þ shyppes come to  
themperour they had her  
ful mesure/ & lacked noo  
thyng of her corn/ þ saint  
Nycolas had/ thrugh his  
holy prayer (O q̄ probat  
sanctum dei farris aug  
mentacio) & how mer  
uelously by the grace of  
god & prayer of this holy

man this whete was multiplied & encreased/ for of that whete was so grete plente that it fonnde all the peple to ete & drynke And to lowe ynough for thre yere after.

### ¶ Narracio.

¶ Another myracle. there were .ij. knyghtes that were accused of treyson to the emperour of a false mater/ & were comaunded to pryson. for to haue be put to dethe soone after. Theñe they cryed to god & to saint nycolas for helpe & locour/ so þæt þæt nyght byfore they shold be dede. Saynt nycolas come to the emperour as he laye in his bed/ & sayd th⁹ to hē Why hast þu wrongfully dampned thise knyghtes to deeth/ aryle vp anone & delyuer hem oute of pryson anon. Or elles I wyl praye to god to reyle backe sayl vpon þu. in þæt whiche

thou shalt deye & wylde bestys shall ete the. Theñe layde the emperour to him/ what arte thou þæt so boldly spekest and so thre test me. Theñe sayd he/ I am nycolas þæt byshop of myrie. Theñe the emperour anon sent after the knyghtis/ & sayd to hem what whiche crafte can ye/ that thus hath traueyled me to nyght/ know ye ony man that byghte nycolas byshop of myrie. Theñe as sone as they herde this name they felle downe to the grounde & helde vp theiṛ hondes thankynge god & saynt nycolas/ whan they had tolde the emperour of hys lyfe & how holy he was/ the emperour bad hem go to hym/ & thanke him of her lyues. & so they dyde And he prayed þæt knyghtes to praye Nycolas to chreten hym nomore/ but



## **De sancto Nicolao**

pray to god for hym and  
for his reame/ & soo they  
dyde. Thus ye maye see  
that he hath grete com-  
passyō of hem that were  
in dylease. Thenē after  
whan saint nycolas shol-  
de dey/ he prayd to god  
to sende hē an angell to  
fette his soule. and whā  
he saw this angell come  
saint nycolas lowted &  
sayd **(In manus tuas**  
**dñe cōmendo spm̄ meum**  
**redemisti me dñe de⁹ ve-**  
**ritatis)** And soo he gelde  
vp the ghoost. And whā  
he was buryed/ at þ hede  
of his tombe sprange a  
well of oyle þ dyde medy-  
cyns to all sores. ¶ The-  
ne it happed many yeres  
after/ that turkes dystroy-  
ed þ cyte of myrre / there  
as saint nycolas laye. &  
whan the peple of the cy-  
te of batus herde that the  
Cyte of Myrre was dyl-  
stroyed . xlvij . knyghtes

were ordeyned to soo thy-  
der. Thenē they arrayed  
shippes/ and went thyder  
And by tellyngē of foure  
monkes that were lefte  
there/ they knewe saint  
nycolas tombe/ and vn-  
dyde it anone/ and there  
they fonde saint nycolas  
bones (wēmpng in oyle/  
thēne they toke hem vp.  
& brought theym to the  
cyte of batus with grete  
solempnyte. ¶ Thenne  
for grete myracles that  
were wroughte there in  
the cyte of Myrre encrea-  
sed ayen. ¶ And so after  
saint nycolas was dede/  
they chole a nother byl-  
shop in his stede/ and a-  
none after by enuyte of þ  
people he was put down  
from his byshopryche. &  
thēne anone the oyle sea-  
led and ranne nomore/  
Thenē was the byshop  
called ayene to his Cyte  
thēne thople sprang oute

ayene as it dyde tofore/ &  
dyde many myracles.

### ¶ Narracio

¶ There was a crysten man borowed a certen some of money of a Jewe & the Jew sayd he wolde lene none/ But he had a borowe. & this cristen man sayd he had none but saynte nycolas/ & he graūted to take saynt Nycolas to borow. Thenne this cristen man swore vpon þaulter/ that he wolde wel & trulpy paye this money ayen/ and soo departed & wente her waye tyll the daye of paymente come. And whan this day was passed/ thenne the Jewe asked his money. & this cristen man sayd that he payd hym/ & þe Jew sayde nay/ he had not/ and þe other sayd he had/ and þe he wolde do his law and swore vpon a book. And soo whan the daye come

that they shold go to the law/ the crysten man made hym an holowe staffe & put the golde therin. & soo come to the law And whā he shold swore why he went to the boke/ he toke the Jewe his staffe there the gold was ynne to holde. and by this meane swore he hadde payed the Jewe. And whan he had swore he toke his staffe of the Jew ayene and wente homewardest & as he went by the way he was passynge slepy. & he layde to slepe in þe bye way. Thenne it happed there come a carte rennyng & wente ouer this man and slewe hym and brake this staffe that the golde was in. and þe golde fylle out. Thenne the people sawe that this come of greute vengauce/ for the falshode that he had done. and they



## De sancto nicolao

fette the Jewe/ and bad  
hym take vp his money.  
Thenne was the Jewe  
loiy & sayd he wolde not  
But yf that they wolde  
praye saynte Nicolas to  
cere hym ayen/thenne he  
wolde be cristened (*Rele  
uauit a defunctis defunctū*)  
Thenne this dede man  
was rered from deth to  
lyfe by þ prayer of saynte  
nicolas. (*Baptisatur  
aut iude<sup>9</sup> vilo miraculo*)  
Thenne this Jewe that  
was out of the byleue/by  
the sight of this myracle  
he was crystened.

### ¶ Narracio

¶ Allo there was a no  
ther Jew þ saw þ grete  
myght of saynt Nicolas  
in myracles werkynge.  
And he lete make a yma  
ge of saynt nicolas.and  
set hit in his chyp to kepe  
his goode. And charged  
the ymage to kepe well  
his goode whyle he was

absente. And whan this  
man was goon/ there co  
me theues of the lee and  
robbed this man. & bare  
awaye his goode. And so  
whan this Jewe come  
home ayen/and sawe all  
his good goone / he was  
full wrothe with Saynt  
nicolas/and toke a staaf  
and all to bete thymage  
and sayd (*Ecce omnia  
bona mea posui i vestra  
custodiā.*) Loo quod he  
I toke alle my goode to  
poure keppnge for grete  
trust. & it is stolen away.  
ye haue dysceyued me/ &  
therfore thou shalte aby  
euery dare/ tyll I haue  
my good agayne. Then  
ne as thyle theues depar  
ted the good/saynte Ny  
colas come to theim and  
sayd. (*Cur tam indi  
recte fecistis me flagella  
ri.*) Why haue ye made  
me to beten thus sore. the  
ne they sayd (*Quis es tu*

¶ What arte thou that spekest thus to vs. Then he he sayd. ¶ Ego sum Nicolaus seruus dei. ¶ I am Nicolas the seruaunt of god/ that ye haue made thus sore be beten. and shewed hem how sore he was beten / for the good that they had born away that was taken hym to kepe. and he had hem go and bere this good aye anon. or elles goddis vengeance shold falle on you and ye shal be hanged in helle euerychone. Thene they were sore aferde & bare ayene the good that same nyght. And on the morow whan the Jere come and sawe his good brought aye. Anone he was crystened/ and after that he was an holy mā. And euery yere after on saynt Nicolas daye for þe grete loue that he had to saynt Nicolas/ & also

of a sone that he had þe was a clerke. he made a grete feste on saynt Nicolas day. Thene it hap- ped on a tyme vpon a saynte Nicolas daye. he had many clerkes to his fest. ¶ Thenne come the fende to the gate w<sup>th</sup> the nesse of a pylgryme/ and asked som good for goddis sake/ thenne þe good man that made the feste toke his sone almesse to bere the pylgryme. So the childe wente to the gate. Thene was þe pylgryme goone/ & the childe folowed after þe fende. And whā he was a good way from his faders place þe fende caught the childe & slew it. And whā the fader herde therof/ he was full sorow/ & toke the childe & layed it in his chambze and cryed for sorow and sayde. A saynt Nicolas this is the rewarde and



## De sancto nicolao

mede that I shall haue  
for the grette woishypp. þ  
I doo to the. & anone the  
childe rose from dech to  
lyfe. Thenne this man  
was full glad & thanked  
god & saynt Nycolas.

### ¶ Narracio

¶ Another myracle/ the  
re was a mā þ prayed to  
god & to saynt Nycolas/  
þ he myght haue a child/  
And yf he had a child/ he  
wolde lede it to the chir-  
che of saynte Nycolas. &  
there he wold offre a cop-  
pe of golde. And thenne  
soone after he had a chil-  
de. And whā this childe  
was of resonable age.  
his fader dyde do make  
a coppe of golde. & whā  
it was made/ it lyked hē  
soo well/ that he lete ma-  
ke another. And thenne  
he went -towarde saynte  
Nycolas chirche. And he  
muste passe ouer the see.  
Soo whan they were in

the see/ the fader bad the  
sone. take vp some water  
with the cuppe And then-  
ne the childe wolde haue  
caughte water. & þ cuppe  
fylle out of his honde in  
to the see. And thenne the  
childe wolde haue caughte  
the cuppe ayen/ & felle  
after in to the see. and þ  
childe was drowned there  
in the see. Thenne the  
fader made moche sorow/  
we/ but yet he went forth  
with that other cuppe to  
do his pylgrymage. And  
whan he come to Saynt  
Nycolas chirche & offred  
vp his cupp and set it on  
the aulter / anone it was  
cast from the aulter. and  
he sette it ayen and was  
caste ferder/ And yet the  
thyrde tyme he sette it a-  
yene/ and thenne it was  
cast moche ferther. The-  
ne come the child with þ  
other cuppe in his honde  
and sayd to all the peple

that saynt Nicolas toke  
 hē vp by the honde whā  
 he fylle in to the see/and  
 ladde hym saaf out:thē  
 ne was the fader glad &  
 offered vp there both cup  
 pes.& wente home ayene  
 with grete Joye and  
 myrthe.

### ¶ Narracio.

¶ There was a nother  
 riche man þ by prayer of  
 saynt nycolas had a chil  
 de.And he made a fayre  
 chapel in the worlhypp of  
 god and saynt Nicolas.  
 Soo it happed on a day  
 þ this childe was taken  
 with enmyes & lad in to  
 a nother strange countrey  
 & there he was in scrupce  
 in the kynges courte/and  
 as it happed on saynt ny  
 colas daye he bethought  
 hym of the grete myrthe  
 & solēpnite þ was made  
 þ daye in his faders cha  
 pell at home/and he was  
 heuy and syked wonder

lore. Thenne the kyng  
 herde therof/thenē layde  
 the kyng. Nicolas what  
 meanest thou to sygh so  
 lore/be mery/ for þ mulle  
 nedes abide here with vs  
 And anone there come a  
 grete wynde & smote the  
 hous & brast it/& the chil  
 de was caught vp with  
 the cuppe that he bare in  
 his honde and was sette  
 byfore the gate of þ cha  
 pell / there as his fader  
 made his felle. Thenne  
 so was there made grete  
 Joye and myrthe of this  
 myracle. Loo th<sup>o</sup> ye may  
 see how grete compassyō  
 þ saynt Nicolas had of  
 hem þ were in myschefe  
 & dysleale/som bokes say  
 þ this childe was of nor  
 mādy & was taken with  
 a sowdan beyonde þ see  
 ¶ And oft he was beten  
 And ones whan he was  
 beten on saynt Nicolas  
 day & putte in to pylson



## De conceptione marie

Thenne he wepte sore & with that he felle a slepe. And whan he awoke he was in the chirche of his faders.

**D**e conceptione beate marie virginis.

**G**od men & wpm men/ luche a dape pe shall haue the Concepcon of our lady in whiche day & fest holy churche maketh mynde & mencio of in concepcon of oure lady for. iij. specyall causes. The fyrste is for her faders holynesse. the seconde for her moders goodnes. The thirde for her mekenesse. She had a fader that was called Joachym/ that was soo holy a man that whā he was but. xv. yeres of age he departed all his good in to. iij. partes. And one parte he deled to wydores & to faderles childre. The. ij. parte he gaaf to

theij in were pour & neddy. The. iij. parte he kepte to hymself & his housholde. & whan he was. xxij. yeres of age. for the grette goodnes of anne. he wedded her. And whan they were wedded/ they were togyder. xxij. yere. In the whiche tyme Anne neuer displeyd hym with noo maner thyng/ nother nyghte nother dape. for she was soo gentyll to hym/ and they were both good and holy. Yet god sente theym noo frute of her bodyes/ but were bareyne. Wherfore they made a vowe to god in that if he wolde sende theym a childe. they wolde offre it vnto hym vp to in temple for to serue God bothe dape and nyghte. Thenne on a day as Joachym went with his neyghbours to the Temple to doo his offrynges. The byshop

that hyght ysachar rebu-  
ked hym openly byfore  
all the people/ and sayde  
Joachym it falleth not  
for the þ art bareyne and  
hast no frute to doo of  
frynge with other peo-  
ple þ god hath sente fru-  
te in Iherusalem. Theñe  
was Joachym sore dyl-  
maged & altonyed wpyth  
this rebuke. Thenne he  
wente home wepyng. &  
toke his sheparde preuely  
with his shepe. and went  
forth in to a fere cōutrey  
among mouiteyns & hyl-  
les. and purposed to haue  
be there all his lyfe. and  
neuer more to come ho-  
me to Anne his wyfe.  
Theñe whan Joachym  
was gone. Anne was so-  
ry and prayed to god/ &  
sayde. Forde that me is  
woo. I am bareyne/ and  
I maye haue no frute/  
and now more ouer my  
husbonde is gone awaye

from me. And I knowe  
not whyter he is gone.  
Lord haue mercy on me  
¶ Theñe as she prayed  
th<sup>o</sup>. an angel come dow-  
ne and comforted her/ &  
sayde. Anne be of goode  
comfort for þ shalt haue  
a childe in thyn olde age  
there was neuer none ly-  
ke ne neuer shal be. The-  
ne was Anne aferde of  
this angellis wordes and  
of þ syghte of hym. and  
lay alway in her prayers  
as she had be dede. The-  
ne went the same angell  
to Joachym. and sayde  
thyle wordes/ & bad Jo-  
achym take a lambe and  
offre it in sacrefyce to  
god. & soo he dyde. And  
whan he had done soo  
from mydday tyll euen-  
longe tyme he lay on the  
grounde in his prayers  
thankyng god with alle  
his hert. Thenne on the  
morrow as the angel bad



## De Conceptione marie

he wente homeward to Anne his wyfe with his shepe. And whā he come nye home the angell come to Anne and bad her goo to þ̄ gate þ̄ was called þ̄ golden gate. & abyde her husbonde there tyl he come. Thenne was she glad and toke her maydens with her & went to the gate. And there she mette with Joachim/ & sayd. Lord I thanke the for I was a wedow. and now I am a wyf. I was bareyne. & now I shall bere a childe. I was woo and wepyng/ & now I shall be in Joye lykynge And looþ after Anne cōceyued our lady/ & whan she was born she was called Mary/ as the angell bad byfore. Thenne after that she was wened she was brought to the temple/ and left there amōge other virgyns. to serue

god bothe nyght & dayer. Thenne was she so meke amonge all other virgyns in all her lyuyng/ þ̄ alle virgyns called her queene of virgyns ¶ Soo she is mekeste of alle the sayntes that be in heuen & mooste redyest to helpe all thē that calle to her in ony nede.

### ¶ Narracio

¶ We rede in holy wryt te a myracle of our lady There was a lordis mā that had gadered moche good of his lordis/ for he was his rente gaderer. & went to bere it to his lord Thenne was there theues that sette for hym to robbe hym by the wape. in the woode there as he must nedis goo thorugh Soo whan he come in to the wood/ he bethoughte him that he had not sayde our lady saulter as he was wente to doo. And

he kneeled downe and began to say / thenne come our lady like a fayr mayden & set a garlonde on his hede / & atte eche Ave she set a rose in the garlonde þ̄ was so bryght / þ̄ all the wood 'thone therof / & whan he had done he kyssed the erth. & wente his waye. Thenne come þ̄ thrcues & toke hym & ladde hym to her mayster / the whiche had seyn alle thysle doynges. Thē he sayd he to hym / what womā was that / that set the garlonde on thy hede and he sayd / spre forsoth I see noo woman ne garlonde. Thenne sayd the mayster these. I wote welle thou arte a lordis man & hast moche good with th̄. But I wolde fayne wyte what womā þ̄ it was that come to þ̄. & why thou kneeled downe. And he sayd whan I

see you I was aferde. & also I bythoughte me þ̄ I had not sayde our lady saulter. & kneeled downe to say it / prayeng our lady to helpe me atte my nede. Thē he sayd he / for her loue goo thy way / & pray to her for vs / and so he went his way saaf & sounde by helpe and socour of oure dere lady.

¶ But now ye shall here how this fest was fyrste founde. There was a kyng in Englonde that hyght wylliam conquerour / he sent the abbot of Ramsey to the kyng of Denmarke on his messsage. And whan he come in to the see / there come a tempest & a derkenesse þ̄ he & al that were with hym wende to haue be drowned. and every mā prayed besely vnto God and to oure lady for socour and helpe / & oþer



## De concepcione marie

dyuerse sayntes. and this  
abbot prayed to god & to  
oure lady full deuoutely.  
Thenne come to hem a  
fayre woman & layde to  
theym/ yf ye wyl haue þ  
concepcō of our lady in  
worshyp/ þ is. ij. dayes af  
ter saint nycolas day. she  
wyl be rydy to helpe & so  
cour you atte this tyme.  
And thenne this abbot  
layde. ye/ with good wyl  
& I wylt what sholde be  
þ seruyce of þ feste/ theñe  
layd she/ the same þ is in  
my Natiuyte/ saaf to me  
the natiuyte in to my cō  
cepcyō. & thabbot layd it  
shold be done with full  
godde wyl/ thenne anon  
þ tempeste ceased/ and al  
was well. & they sayled  
forth/ and the abbot dyde  
his message & come ayeu  
saaf & loude. & sped well  
in every degre. And whā  
he come home / he tolde  
the kyng this visyon/ the

kyng made hym preche it  
in alle the reame aboute  
And thus it was alowed  
in all holy chirche

### ¶ Narracio

¶ Also we fynde þ there  
was a seculer chanon/ þ  
on a tyme wente ouer a  
water to haue do auow  
try with a woman. And  
as he was aboute to be  
gyne to say our lady ma  
tynes/ And as he was at  
the Inuytatorpe/ that is  
Aue maria/ therwith the  
fende caste hym downe. &  
drowned hym and wold  
haue had hym to helle.  
Thenne come our lady &  
layd/ why hast thou take  
this man. the fende layd  
for we fynde hym in our  
seruyce/ goynge to doo a  
bowtrye. Thenne layde  
oure lady/ he was in my  
seruyce/ and anone resto  
red hym to lyfe ayeu. and  
bad hym doo noo more  
synne. and bad hym ha

lowe her concepcon/soo  
he dyde.and was a good  
mā euer after al his lyfe

### **Narracio**

**A**llo there was a cler  
ke that every day vled to  
say þ seruyce of our lady  
Thenne it happed by cou  
seyll of his frendis. þ he  
sholde haue a wyfe/ and  
whan he sholde be wed/  
ded he bethought hym þ  
he had not sayd oure la/  
dys seruyce. thenne he ma  
de all the peple to go out  
of þ churche. while he say  
de his seruyce. & thenne he  
kneled downe. and sayde  
his seruyce tyll he come  
to an antem of our lady

(Quā pulcra es amica  
mea) Thenne our lady  
appered vnto hym & say  
de/why sayst thou that I  
am fayr & honeste/ why  
wylt thou than leue me.  
& take a nother. Thenne  
sayde he vnto oure lady/  
what wylte thou that I

shall doo Thenne sayde  
our lady/yt thou wylt le/  
ue thy fleschly wyfe. and  
serue my sone and me I  
shall be thy spoule. And  
thou shalt haue with me  
a crowne of euerlastyng  
lyfe in the kyngdome of  
euerlastyng blyss. The  
whiche god & his blessyd  
moder saynt Mary & all  
holy sayntes in heuen/  
brynge vs al theder now  
and euer Amen.

### **Sequitur sermo**

de sancto Thoma

**G**od meny & wēme  
suche a day ye shal  
haue saynt thomas daye  
that was cristis appostel  
and ye shal fast the euen  
& doo hym worshyp spe/  
cialy for. iij. causes. The  
fyrst for the preuyng of  
our byleue/and for grete  
wondres in his way/and  
grete miracles in his day  
this holy appostle proued  
so our feyth. that he left



## De sancto Thoma

no trouble. for whan the  
dylsciples sayd þ our lord  
was rylen fro deth to lyf-  
fe. and they had seen hē  
& spoke with hym. Tho-  
mas sayde he wolde not  
byleue it tyll he had put  
his honde in to his syde/  
in to þ wounde þ the spere  
had made. Thenne. viij.  
dayes after/whan all the  
dylscyples were togyder.  
& thomas with hem/thē  
ne our lord Ihesu cryste  
come bodely to hē & sayd  
( Pax vobis.) Peas be  
with you/and thenne oure  
lord sayd to Thomas of  
Inde. (Mitte manū tuā  
in latus meū.) Put thy  
hōde in to my syde in to  
the wounde þ was made  
with þ spere that smote  
me to the herte (Et no-  
li esse incredulus.) And  
be noo lenger oute of the  
byleue/ but be stedfast in  
the feyth. Thenne whā  
Thomas had done soo/

anone he cryed and sayd  
for grete wondre (Dñs  
meus et deus meus) My  
lord & my god. I byleue  
that thou arte verey god  
and man. Thenne oure  
lord sayd to hym (Beati  
qui crediderunt et non vi-  
derunt) Blessed be they  
that byleue and see not.  
for now thou haste seen/  
thou byleuest. ¶ But yet  
the tarryng of Thomas  
brought vs to sadden by-  
leue/and to the blessing  
of our lord Ihesu cryste  
¶ Of this spekeþ saynt  
gregoie & sayth. Tho-  
mas of Inde/ thou haste  
holpe more to the feyth þ  
woldeste not byleue tyll  
thou had feled his woun-  
des/ thenne dyde Mary  
mawdeleyn þ dyde byle-  
ue at fyrst syght (Minus  
est enim in maria mag-  
dalena que cici⁹ credidit/  
q̃ Thomas qui diu dubi-  
tauit) Thus Thomas

pieued our feyth and our  
byleue/ that we nede ne-  
uer to varpe nor be in  
doubte. ¶ Also thomas  
dyde many merueyles/ &  
grete woudres/ that were  
in his dayes.

¶ Narracio.

¶ It happed þ a kyng  
of ynde sende his messen-  
ger ( Abbanus indie re-  
quirens artificem ) To  
seke some crafty men in  
to the countrey of cesar to  
seke a carpenter þ coude  
make hym a paleys to  
his plesaunce. Thene our  
lorde Jhesu Cryste met  
with this Abbanus) and  
sent with hē thomas in  
to ynde. Also whā Tho-  
mas & abban⁹ were pas-  
sed the see/ they come to  
a cyte there as the kēgis  
doughter was wedded þ  
same daye/ wherfore alle  
maner of people were co-  
maunded to mete. Soo  
Amonge all other people

Thomas and Abbanus  
come in. And were sette  
to mete. But Thomas  
ete not/ for his thoughte  
was euer of god and had  
noo lust to ete. Thenne  
com a boteler to thomas  
and smote thomas on þ  
cheke and bad hym ete.  
Thene layde thomas to  
hym (Non hinc surgam  
donec manus que me per-  
cussit a canib⁹ aufertur)  
I shal not ryle from this  
place tyll þ honde þ smo-  
te me be brought in with  
a dogge. Thenne anone  
after the boteler went af-  
ter water/ & a Lyon met  
with hym and slew him  
and dranke his blood/ &  
ete of his body/ and then  
ne come a blacke dogge  
& caughte þ honde that  
smote thomas. & brough-  
te it in to the hall. in the  
syghte of alle the people  
and layd it downe byfo-  
re thomas. Thenne was



## De sancto Thoma

there a woman that vnderstode thomas wordes & anone kneled down to thomas. & cryed & layde thou art god/or elles one of his dylcyples. for ryghte as þu wylt/ soo it is. Thenne the kyng prayd to Thomas to blesse his doughter & her husbonde theñe thomas was glad therof. (Qepit ergo predicare beatus Thomas) Therefore the blessyd thomas began to preche/ & tolde theym of our lord Ihesu criste/ þ he toined the man þ was wedded the same daye from hys wyfe. & made hē bysshop of the same cyte/ and his wyfe a nonne/ & they were martyrs after for cryllys sake. ¶ Theñe went thomas forth in to Inde to þ kyng to make hym a paleys to his plesaunce. Soo whan thomas was come to þ kyng/ he was

glad/ & delyuered thomas a grete somme of golde/ to make a paleys with. Thenne rode the kyng forth in the meane tyme And whan thomas sholde haue made this paleys/ hym thoughte it was better to make a paleys in heuen than in erthe/ & deled his golde amonge pour people/ And conuerted theym to the feythe. Thenne come the kyng home & went þ his paleys hadde be redy. And whan he herde how thomas & alban had done he wolde haue put hem to deth. But it happed þ his owne brother was dede/ the same tyme. & therefore he put theym both in to pylon in to the tyme that he had buryed his brother. Thenne as god wolde whā his brother had laye longe dede. he rose from deth to lyfe

And tolde to the kyng/þ he had seen his paleys in paradysle that thomas had made for hym/ and prayed the kyng that he myght haue it/ & he wolde gyue hym as moche golde as he toke thomas. Thenne the kyng toke his couleyn & sayd nay. I wyll haue it myselfe. lete hym make the a nother/ for his broder had seen þ paleys in paradysle made with golde/ & arrayed with precyous stones and clothe of golde. Thenne the kyng toke cristedom & many a thousand with hym/ and whan the byschop saw that the kyng and soo moche other people forloke her lawes. & turned to cristedom/ they were sore wrothe wyth thomas / the<sup>me</sup> of theym sayd he wolde venge his god/ & with a spere smote thomas thorough þ body

and flew hym. Thenne crysten peple buryed hym in a tombe of crystalle. & there god wrought many myracles for hym. for the honde þ was in cristis lyde wold neuer come in to the tombe/ but euer laye without. Also in his prechynge and techynge he taught *Quoddecim gradus virtutum assignare*. ¶ *Primus est ut in deum crederent qui est vnus in essentia & trin<sup>9</sup> in personis*. Dedit eis triplex exemplū sensibile/ quō tres persone sint vna essentia. ¶ *Primum quia vna est in homine sapientia & de vna procedit intellectus. memoria & ingenium. Memoria est ut non obliuiscaris intellectū ut intelligas que ostendi possunt vel doceri. Ingenium est ut quod didiceris inuenias.* ¶ *Secundum exemplū est quia in vna vinea tria sunt. lignum*



## De sancto thoma

folium et fructus. Et hec omnia tria sunt vna vinea. ¶ Tercium exemplum est quia caput nostrum ex quatuor sensibus constat. In vno autem capite sunt visus. auditus. gustus. et odoratus. et hec plura sunt. Et tamen vnum caput. ¶ Secundus gradus est ut baptismum suscipiat. ¶ Tercius gradus est ut a fornicatione absterneat. Quartus ut se ab auaricia temperet. Quintus ut gulam distringeret. Sextus ut penitentiam teneret. Septimus ut in his perseueraret. ¶ Octauus ut hospitalitatem amaret. ¶ Nonus ut voluntatem dei reuererat. ¶ Decimus est ut faciendam quereret. Undecimus ut caritatem amicis et inimicis impenderet. ¶ Duodecimus est ut custodiat hec vigilanter exhiberet. ¶ Item Apostolus. Omnes qui

oderant deum de tribus breuiter instruxit faciendis. scilicet ut ecclesiam diligere. Sacerdotes honorarent. et assidue ad verbum dei concurrebant. ¶ Also there be many merueyful & wonderfull thynges done in this day. For on þis day all the countrey cometh thider to take pardon of that honde/ that lyeth out of the tombe in theyr vyle the Bysshop of the Cytee that gooth to masse. And whan he hath sayde (Confiteor) thenne he taketh a braunche of a vyne and putteth in to thomas honde/ þis is oute of the tombe. and thenne he gooth forth to masse. And the braunche burge[neth] oute grapes/ and by that tyme that the gospel be sayde. the grapes be ripe thenne the bysshop taketh the grapes & wryngeth þis wyne in the

chalyce/and soo syngeth  
with the sam wyne and  
houseleth the people.and  
whā ony man or womā  
cometh that is not wor-  
thy to receyue this hou-  
sell/anone the honde clo-  
seth togyder. And wyll  
not open tyll he be shry-  
uen. & thene it wyll open  
¶ Also yf ony people be  
in debate / they shall be  
broughte byfore thomas  
tombe/ & there the cause  
shall be reherled / thenne  
wyll the honde come to  
hym that is in the right.  
and soo they be made at  
one ¶ Thus thomas pre-  
ueth oure byleue. & dyde  
many wōdres in his day-  
es. Also Johan gryllosto-  
mus sayth. that thomas  
come in to the countrey  
there as the thre kyn-  
ges of coleyn were/ and tho-  
mas crystened theym. for  
they had worshypt God  
in his byrth. and therefore

thomas come to theym.  
and taughte theym the  
feythe and the byleue of  
crist to that byleue that  
wee may be saued/ God  
bryng vs all. ¶ Amen.

¶ De Natiuitate dñi  
nōstri Jesu christi

¶ God men. & wē mē  
As ye here & see all  
holy chirchemaketh mē  
de & mencyon of þ grete  
myrthe and melodye of  
the blessed byrth of oure  
lord Jhesu crist very god  
& man/ þ was this daye  
borne of his moder mary  
in socour of all mankyn-  
de. But in especyall for  
thre causes. fyrst to gyue  
peas to mā of good wyll  
& to lpyghte hē that were  
derke in synne. And for  
to drawe vs with loue to  
hym. Thenne as to the  
fyrst cause/he was orned  
to gyue men peas of go-  
de wyll. I may wel preue  
this. for whan he was



## De Natiuitate christi

born/ angellis song thus  
(Gloria in excelsis deo)  
Joye be to god in heuen  
& peas in erthe to man/  
kynde of good wyl/ ¶ At  
mydnyght our lord was  
borne. for by kynde alle  
thyng was in peas & rest  
in shewyng þ he was & is  
(Princeps pacis) Prince  
of peas/ & come to make  
peas bwtwix god & man  
and bwtwene the angell  
and man. & bwtwix mā  
and man. And for to be  
true mediatour bwtwix  
god and man. he toke na  
ture and kynde of bothe  
& was both verey god &  
man. & by his medycōn  
he knytte the loue of god  
to man/ so sadly that the  
fader of heuē spared not  
hym/ þ is his owne sone/  
but sende hym in to this  
worlde/ to bye mankynde  
with his precyous blood  
thruugh his grete meke  
nesse to Joye of paradysle

that man had losse by co  
uetysle of vnbursumnesse  
Thus he made peas bwtwix  
god and man. And  
man & man. for whan  
angellis sawe her mayl  
ter wroth with man. for  
his vnbursumnesse for it  
is a synne that angellis  
haten gretely. Therfore  
they kepte the gates of  
paradysle/ and wolde lete  
no soule come in. tyl they  
sawe her lorde borne of  
mankynde. ¶ Thenne  
anon for loue of our lord  
thangellis dyde mankynde  
worshyppe/ and spake  
goodly to mankynde/ as  
to the shepherdis þ kepte  
her shepe in the countrey  
by. They bad hem go to  
the cyte of bethlem. And  
there they sholde fynde a  
childe borne/ & layd in a  
cratche/ & bad hē do hym  
worshyp. & so they dyden  
& euer syn angellis haue  
ben frendely to mā and

lowly. & haue done reuerence to mankynde/ for thyn carnacō of our lord Ihesu cryst ¶ Thus he made peas bytwene angels & man. Also he made peas bytwene man & man for ayenst þ tyme þ our lord wold be born/ he made so grete peas/ þ in al þ world there as kyng domes & countreys were in debate/ & werred eche with ocher/ vnto þ tyme of our lordis byrth. Thē ne there was so grete peas/ þ a man þ was called Octauyan emperoor of Rome/ & he had the gouernaunce of the worlde for all þ world was subget to Rome. & it dured xxx. yere. in soo moche þ there was a maūdement sent oute from Rome in to all the world/ comaundyng þ all maner of people shold goo to the cyte that he drew lignage of.

& lay a peny vpon his head. & so offre it vp in knolechyng. þ he was subget to the emperor of Rome ¶ Thē must Ioseph our ladys housbonde nedis go to the cyte of bethleem for to offre with othet peple. but for he had no money to offre/ he toke an oxe with hym to selle at the cyte to make mony to do his dewte. But for he durste not leue our lady behynde hy. for he was nye her tyme & therfore he let her vpon an asse & toke her with hym. And so whan they come to the cyte of bethleem. it was so full of people/ so that Ioseph and our lady myght haue no lodgyng/ but tourned in to a cabon that was made bytwix. ii. houses there as the peple of the countrey sette her horses and cheyr asses & other bestis



## De Natiuitate christi

whan they come in to þ  
towne to þ market. & so  
there they fonde a crat/  
che with hey. & they set  
thor & thasse therto and  
soo there they carped all  
that nyght. And whan it  
was a lypyll byfore myd  
nyght/our lady had Jo  
seph goo in to the towne  
& loke for her a mydwyf  
for the tyme was come  
she sholde be delyuered.  
And soo whyle Joseph  
was in the towne for the  
mydwysse/oure lady was  
delyuered. & she lapped  
her sone in clothis & layd  
it in the cratche before þ  
ore & thasse. & anon they  
knew her lord & fyl dow  
ne on her knees and wor  
shypped hym. and ete no  
more of the hey. Thene  
anon after come Joseph  
with .ij. mydwyses. zebel  
& salome. & zebell fonde  
that oure lady was clene  
mayden/& cryed & sayde

(Virgo peperit filium)  
¶ A mayde hath born a  
childe. theñe salome wol  
de not byleue it but anon  
went to our lady. & bou/  
stously handled our lady  
(Probare vellet) And  
wold preue hit/and euyr  
therwith her bondes dry  
ed vp. Thenne come an  
angell to her. & bad her  
she sholde goo & towche  
the childe/& soo she dyde  
and anone she was hole/  
Thenne went Joseph &  
dyde his offryng with o/  
ther peple/and kept oure  
lady in the same cabon/  
whyle she was in childe  
bed. ¶ Thus ye may vn  
derstonde þ cryste geueth  
peas to alle peple that be  
of good wyl/and calleth  
hem his childery. And in  
verefyng of this/þ fyr/  
ste masse þ is longe that  
daye/is longe soone after  
mydnyght/& begynneth  
thus (Domin⁹ dixit ad

me. filius meus es tu ego  
 hodie genui te. Our lord  
 sayth to me/thou art my  
 sone. Our lord called hē  
 his sone and his childe. p  
 loueth hym in reste & pe  
 as. And whan he depar  
 teth out of his worlde. he  
 wyl brynge hym to euer  
 lastynge reste and peas.  
 ¶ And he that wyl not  
 haue here noo rest nor pe  
 as, shall go to euerlastyn  
 ge pep. there as is neuer  
 noo rest nor peas. nor ne  
 uer shal be/but euerlastē  
 ge woo. ¶ Thus he gy  
 ueth peas to men/ of goo  
 de wylle. He lyghtheneth  
 theym that lyketh hym.  
 ¶ Here by goode men ye  
 shall vnderstonde/ p crist  
 heled not only hem that  
 were blynde in soule and  
 combred with derkenesse  
 of synfull lyuyng. for as  
 saynt Austyn sayth/whā  
 oure lord shold be borne  
 the world was full of der

kenesse/ and specyally of  
 synne of lechery. & of the  
 synne apenite kynde: In  
 so moche that he had all  
 moſte left to haue be bo  
 ne of mankynde/ wherfo  
 re alle thole that dyden  
 synne apenite kynde/ p ty  
 me they deyed lodely tho  
 rough out all the worlde/  
 in the wyng how horry  
 ble & abhomynable that  
 synne is in the syghte of  
 almyghty god. Thenne  
 loked they fulle derke in  
 synne p had they though  
 tes al way in synne and  
 euill lyuyng. And had  
 full grete nede for to be  
 lyghtened/ wherfore cryst  
 was borne at mydnyggt  
 And tourned the derke  
 nesse of the nyghte/ in to  
 the daye lyght/ and lygh  
 tened al theym that euer  
 were couered & combred  
 with derkenesse of synne  
 ¶ Also the same tyme  
 that oure lord was borne



## De Natiuitate christi

as many doctours layen  
crist appered in a bryght  
ster to the kyngis of thest  
& bad theym goo to beth  
leem/ & worshypp a lytyl  
childe. þ̄ hold be kyng of  
Jewes þ̄ was there now  
borne/ and soo they dyde:  
And euer the sterre the  
wynged before theym tyll  
they come thyder. Thus  
he lyghtned theym that  
before were full derke in  
synne. for this kyngis we  
re paynymis before & by/  
leued in mawmetry & in  
falle goddis. & after they  
byleued in crist & were  
holy lyuers. And now be  
atte Colepne. ¶ Thus þ̄  
byrth of our lord Ihesu  
crist/ made many a man  
loke full bryghte/ that to  
fore were full derke in  
synne: for he is full der/  
ke in his soule/ þ̄ euer let/  
teth his herte/ mēde and  
thought in the prosperye  
worschyp and welfare of

this worlde/ & that ma/  
keth theym blynde/- that  
they haue noo grace of  
ghostly lyght/ but be ma/  
de blynde with worldely  
couetyse. & soo gete theyr  
goode. & haue noo desyre  
to the richesse of heuē/ ne  
to see the light þ̄ is there  
for suche thynges as mā  
nys hert is most on. that  
he maketh his God. for  
to destroye al suche maw  
metry of synne/ our lord  
was borne. ¶ Thenne  
kyng herode pursued ou  
re lorde/ and wolde haue  
slayne him. Thenne his  
moder bare hym in to E  
gypte/ as an angell bad  
Joseph and sayde. (Ac  
cipe puerum et matrem  
eius et fuge in egyptum)  
Take the childe and his  
moder/ and flee in to E  
gypte. And as soone as  
he come thyder / alle the  
mawmetis that were in  
the londe felle downe, to

the groude/ doyng to vnderstonde þ he was come in to the worlde þ sholde cast downe the mawme/ try of all maner synne & euyll luyng Pryde/ couetyse/ & all maner of fallhede/ that is vled now a dayes And therfore take hede how that lorde that made all maner thyng of noughte. And is lorde of alle lordis. Where he was borne in a poure place & in a poure arraye/ & of a pour mayde. gyyngge ensample to all cristen people to sette nought by the worshyppe richesse & vanyte of this world. for haue a man neuer so grete worshyp and neuer so moche rychesse/ yet he leueth it here. And shal be re noo more with hym but his good dedis. Th<sup>o</sup> our lorde shewed many thynges in his byrthe. & lyghtened many one/ þ

here byfore were ful blynde ¶ In tokenyngge here of/ the seconde masse this daye is sayd in the dawnyngge/ whā the nyght & the daye departed. The whiche begynneth thus.

(Lux fulgebit hodie)

þ is thus moche to saye. Lyght shall shyne to day vpon vs/ for the fader of heuen sendeth the grace of the ghoostly lyghte to all cristen people/ that by leue truly that oure lorde was borne verey God & man of his moder mary verey moder & mayden. Thus they that byleue truly in oure lord Ihesu cryst & his moder mary. sette full lychyll by the vanyte of this worlde. But put all theyr hope & trust in cryste. Thus þ byrthe of our lorde Ihesu cryste lyghtened many one / þ byfore loked full yll. also he drew vs to hym with



## De Nativitate christi

loue. For childer drawe  
to hem that maketh mo  
che of hem/ & playe with  
hem. Thus our lord Jhe  
su crist was borne a chil  
de/ the fayreste that euer  
was borne/ to drawe mā  
nys loue to hē for while  
a childe is yonge/ & with  
oute synne/ he is more a  
myable and more louēg  
thē whan he is at mā  
nys age/ and is past In  
nocency wyth doyng /  
Sythen the loue is not  
only for his bewte/ but  
for p̄ clenness of his sou  
le. and also for the good  
ness. Eche man is boun  
de for to drawe to hym/ &  
doo hym worshyp/ as dy  
de Octaupan the Empe  
rou of Rome. that pley  
sed soo mothe his people  
of his Empery of Rome  
that they wold haue wor  
shypped hym/ as for her  
god. ¶ But the Empe  
rou was wyle and wylt

well/ that he was but a  
man as a nother was/ &  
durst not take that vpon  
hym. But anone he sent  
after Sybyll the sage. &  
asked her/ wheder sholde  
after hym ony be borne/  
that shold be gretter thā  
he. Thenne at mydday  
Sybyll loked in p̄ sonne  
& there she sawe a cerde  
of golde aboute p̄ sonne.

( *Et in medio cirruli  
vgo pulcherrima cū puero*  
And in p̄ myddys of the  
cyrcle a fayre mayden. &  
a child in her arme with  
a crowne of golde. And  
whan Sybyll hadde she  
wed this to chemperour  
she sayde to hym. This  
childe shalbe gretter thā  
thou arte/ or euer wert or  
euer shall be. And therfo  
re doo hym worshyp and  
reuerence. ¶ Thenne a  
none the emperour toke  
encense & dyde worshyp  
to hym. And charged all

the people to doo þ same  
and to calle þ childe her  
god. and hym but a mā  
as other were. Thus all  
cristen people may lerne  
to doo worlhypp and ser-  
uice to this childe this  
day. And therfore the.iiij.  
masse this day is sayd at  
mydday/ in tokenynge þ  
cristen peple shold come  
and offere in the worlhypp  
of this childe & his mo-  
der/ And shewe hem ser-  
uaunt and subget to hym  
and knowleche this chil-  
de for her lord & her god  
And eche man shold co-  
me to hym for loue. & not  
for drede. And therfore  
þ offyce of þ masse this  
daye begynneth thus.  
(*Quer natus est nobis*)  
A childe is born to vs. he  
sayth/ & not a man. for  
all cristen people sholde  
be bolde/ and not aferde  
to come to hym to haue  
grace. for he is ful of gra-

ce. and redy to gyue mer-  
cy to theym that aske it  
mekely/ with dew reue-  
rence. He is euer redy to  
gyue mercy & grace. In  
tokenyng that same day  
that cryste was borne in  
Bethlen/ a well of wa-  
ter in Rome touned. &  
ranne oyle all that daye  
shewyng that the well of  
grace & mercy was born  
that day/ that shold gyue  
mercy and grace to alle  
theym that wolde come  
to hym. and aske mercy  
and grace/ & that ye shal  
here by enlample

#### ¶ Narracio

¶ We rede of a woman  
that was defoyled in le-  
chery/ And almost felle  
in despayre of drede. for  
whan she bethought her  
of þ streytnesse of crystis  
dome & þ grete horryble  
paynes of hell/ that were  
ordeyned for suche synners  
as she was sore aferde/



## De sancto Stephano

and bechought her of cristys passyō/ what loue he shewed to alle crysten people/ she thought she was vnkynde to hym. and he suffred soo sore for her. & theñe she bechought her how children be they neuer soo wroth and shew neuer soo grete vengauce/ how lyghtly they wyl seale and forgyue/ wherefore this womā cryed to crist/ prayng hym for his childhode to forgyue her & to haue mercy on her. And anone she herde a voyce on hye in the ayre/ and sayde/ thy trespass is forgyue the.

**¶** Sequitur sermo breuis de sancto Stephano.

**C**omē men & wymmen suche a daye ye shal haue a hys day & a holy fest in þe chirche of saynte Stephen the martyr that suffred deeth for goddis sake. after cry

stys ascensyō. Theñe for to sterte your deuocyon. þe more to this holy martir I wyl tell you som whac þe he suffred for cristis sake/as the boke of appostles telleth (Post ascensionem domini) After the ascensyon of our lord þe he was styed vp in heuen/ þe appostles laboure was all to preche & teche the worde of god to crysten people. And for they weren to fewe to serue al þe people that come/there come soo many to come to the feythe. Therefore they chole. vi. holy men & good lyuers for to helpe theym in goddis seruice/of the whiche saynte Stephen was one, of thez And the fyrst and þe myldest. And was soo full of grace and myghte of the holy ghoost/that he dyde many myracles and merueylous amonge the

## De sancto Stephano lxxxviii

peple. but though a man  
be neuer soo holy / yet he  
shall haue enmyes / wher  
fore of diuerse countreys þ  
had enmyte to stephen / &  
come a penyte hym / & dy  
puted with hē for to ha  
ue ouercome hym with  
disputacyō. And for they  
myght not / they brought  
falle wytnesse a penyte hē  
to put hym to dech. But  
whan saynt stephen saw  
& knew her malyce / ano  
ne he thoughte to seale  
theym by one of thise. iij  
wayes. Other by shamē  
gein dysputacyō. Or by  
drede of reuelacyō. or by  
prayers of holy oreysons  
**B**ut fyrst he sayde by  
shampng in dysputacyō.  
for whan they began to  
dyspute with hē / he was  
soo full of the holy ghost  
that they had noo power  
nor noo myght for to ga  
yn saye hym. And soo he  
ouercome hem in all her

maters / & preued alle her  
maters falle þ they sayd  
a penyte. And chertore he  
sayd he was redy to take  
the dech in verefyenge  
of all that he sayd. And  
soo put hem þ were gre  
te clerkes and knewe the  
law and the prophecie to  
grete shame and vylony  
But yet they wolde not  
byleue / but alwaye a peny  
stode hym. But he was  
soo full of the holy ghost  
that he preued þ he sayd  
by grete reylon & trouth /  
yet wold they not byleue  
it / for alle that the holy  
ghoste spake in hym. and  
yet for all that wold not  
they byleue in theyr con  
scyence that they dyde as  
myste. And there as they  
sawe the comyte corne to  
the seythe. for wordis &  
myracles that god she  
wed in her sight. yet they  
a penystode hym / and sette  
goddis myracles at nou



## De sancto Stephano

ghete by malyce & enmyte  
of her curled hertes. and  
by none other repleyn of  
scripture. And soo they  
fretted her hertes with in  
hemselfe/ And grutched  
with her teeth for angre  
& thought how that they  
myghte ouercome hym  
with dysputacō. Thenne  
they soughte yf they myghte  
haue take him with  
some word of cristis deeth  
wherby they myghte ha  
ue made theim a cause to  
haue put hym to deeth.  
¶ Thenne saint stephen  
knew her malyce & lyfte  
vp his eyes vnto heuen.  
(Et vidit celos apertos)  
And he saw heuen open  
and our lord Ihesu crist  
syttyng on his faders ri  
ghte honde redy to helpe  
hym. And therwith his  
face shone as bryghte as  
it had be an angell of he  
uen/but whan they herde  
hym speke. thenne were

they fayne to stoppe the  
yre eyes/as though they  
had herde hym speke fal  
se sclaudryng of god. &  
soo anon drewe hym out  
of the cyte to stone hym  
to deeth.as for a disclaū  
derer. Thenne they toke  
two yong men that cou  
de beste caste stones. And  
toke of his clothes/& layd  
de hym at the fete of a  
ponge man/that hyghte  
saule/& after was laynt  
poule. ¶ Thenne whan  
saint stephen saw that  
he myghte not seale her  
malyce by reuelacyō he  
wynge/he tourned to deu  
oute oreysons praynge.  
and yet it wold not be.&  
thenne they casted stones  
at hym & smote oute his  
brayne & thenne he cryed  
to god.& sayd (Domine  
Jesu accipe spiritū meū)  
¶ O thou lord take my  
spiryte/for he wold praye  
more deuouly for his en

## De sancto Stephano lxxxix

myes/than for hymselfe.  
 He kneled downe to the  
 groude and sayde (Pa-  
 ter ignosce illis quia nel-  
 ciunt quid faciunt) fader  
 forgyue theſe. for they wo-  
 te not what they doo/ &  
 anone he ſlepte in God.  
 ¶ Now take hede what  
 brēpnge loue he had in  
 his hert to god/ & prayed  
 more deuoutly for his en-  
 myes than for hymselfe  
 In this he gaaf an enſa-  
 ple to all criſten peple to  
 be in charyte eche one w<sup>e</sup>  
 other/ & to praye for his  
 enmyes/ & them that pur-  
 ſued hym and dyde hym  
 dyleaſe (Uniuerſa delic-  
 ta cooperit caritas) Cha-  
 ryte hydeth euery treſpaſ-  
 ſe. for he that prayeth for  
 his enmyes & marterthe  
 hym with ony dyleaſe/ &  
 ſuffreth pacyentely/ he is  
 a martir byfore god. for  
 there is thre maner of  
 marterdomes. The fyrſt

is by paſſyō & wyll ther-  
 to by wyll withoute paſ-  
 ſyon. by paſſyon withoute  
 wyll. ¶ The fyrſt is the-  
 wed by ſaynt Stephen.  
 that is ſet next the byrth  
 of Cryſt / for he ſuffered  
 paſſyon & had wyll ther-  
 to. Saynt Johan the es-  
 uāgelyſt he had wyll but  
 noo paſſyon. The Inno-  
 centis they ſuffred paſſyō  
 and noo wyll therto/ but  
 ayenſt wyll. Thus may  
 a man be a martyr thou-  
 gh he ſhede not his bloo-  
 de/ & is whan he ſuffreth  
 grete wrong of curled pe-  
 ple & thākeih god therof  
 & toke it with good wyll  
 & prayth for his enmyes  
 deuoutly in cleue charyte  
 Now take hede & ye ſhal  
 ſee how thyle thre were  
 in partye loue and cha-  
 ryte. Saynt Stephen whā  
 he ſholde deye/ he kneled  
 downe & prayed for his  
 enmyes. Saynt Johan  
 m ij



## De sancto Stephano

whan he wente towarde  
his ende/ he layd otte to  
hem þ̄ lad hyu childern  
loue togyder/ for charyte  
is ynough to pour salua  
cyo. The Innocentes for  
they were to yong þ̄ they  
cowde not speke/ pet they  
shewed loue by signe. for  
they dyde laughe & play  
with her hondes. whan  
they sawe the knyghtes  
come with her bryghte  
swerdes to llee hem/ the  
ne for saynt stephen was  
loo glorypous a martyr/  
god shewed many fayre  
myracles for hym.

### ¶ Narracio.

¶ There was a honeste  
man þ̄ had seuen sones/  
and. iij. daughters/ but in  
mysshap vpon a day all  
thei wrathet the moder  
at ones/ & in a grete an  
gre she cursed hem all at  
ones. and anon there fyl  
le grete vengauce vpon  
hem/ for there come suche

a sykenesse on theyr pres  
uy membres/ þ̄ they were  
so sore gnawē/ that they  
myght noo where abyde  
for wo/ but walked vp &  
downe in the countrey ly  
ke maled bestis/ þ̄ all the  
people þ̄ sawe hem/ had  
grete pyte of the. The  
ne it happed soo þ̄ one of  
the bredern/ þ̄ hyght pou  
le & a suster þ̄ hight palp  
da come in to the churche  
of saynt stephen. & there  
they herde peple tel how  
deuoutly saynte stephen  
prayed for his enmyes/ þ̄  
martred hym/ anon they  
kneled downe/ & prayed to  
saynte stephen to pray to  
god for hem. & they wold  
be his tru seruautes. and  
kneled downe in þ̄ chir  
che prayeng saint stephe  
hertly of his helpe. & ano  
ne they felle a slepe in sy  
ghte of al the peple. & so  
were hole. & anone went  
after other bredern and

sustern/ & they were hol-  
pen all in the same wyle

### ¶ Narracio

¶ A nother myracle tel-  
leth saynt Austyn/ How  
there was a senatour of  
Rome went to Jerusale  
& there he made a fayre  
chapell of saynt Stephen  
& there he deped & was  
berped in þ same chapell  
Thenne longe after hys  
wyf wold home in to her  
couñtre. & wold feyne ha  
ue had her husbōdis bo-  
nes w<sup>f</sup> her in to her own  
couñtre. & prayed þ byl-  
shop þ she myghte haue  
hem. theñe þ bisskop bro-  
ght saint Stephens bonys  
& her husbōdis bonis to  
her. & layd. I know not  
thy husbōdis fro saint Ste-  
uens. theñe she layde. I  
know mi husbōdis bonis  
wel ynough/ & toke saint  
Stephēs bonis in stede of  
her husbōdis theñe whā  
she come ferre in the see/

angellis song with grete  
melodye in þ eyre. & there  
was a passyng swete sa-  
uour come out from the  
bonis þ passed on þ spyce  
ry in þ world. and anone  
they herde fendis crye in  
þ eyre and layde/wo wo  
is vs/for Stephen beteth  
vs & bienneth vs bytter-  
ly. And therwith repled  
a grete tempest/ that the  
shyp men went for to ha  
ue be drowned for grete  
fere cryed to saynt Stephē  
& anon þ tempest sealed  
¶ Theñe the peple her-  
de the fendis crye thus.  
Thou cursed prynce our  
mayster/ þ nor we maye  
doo noo thyng to thys  
shyp/ for Stephen oure  
aduersarye is therein. the-  
ne þ prynce of fēdis sent  
fyue fendis for to brenne  
the shyp. but theñe god-  
dis angell was redy/and  
droue the fendis in to þ  
grounde of the see. And



## De sancto Johanne

Whan they come to the  
londe w<sup>ch</sup> the schyp fendes  
cryed and. sayd/ Goddis  
seruaunt cometh that was  
stoned to dethe with the  
Jewes. And thenne in  
worshyp of saint stephen  
the peple made a churche  
and layde his bonis ther  
in/ where god wroughte  
many a fayr miracle for  
hym.

### De sancto Johāne Euangelista.

**G**odd frēdys suche  
a day ye shal haue  
a hye feste in holy  
churche þ̄ fest of saint Jo  
han euāgeliste/ þ̄ whiche  
was goddis owy derling  
Wherfore al holy churche  
maketh mynde and men  
cion of the specyalte that  
oure lord gaaf to hym a  
fore ony ocher of his dis  
cyples/oure lord gaaf hē  
grace to kepe hys virgy  
nyte. & of keepyng of his  
moder/ our lord shewed

hym his preuyte. he gaaf  
hē grace to kepe his vir  
ginyte. þ̄ is maydenhode  
for this story telleth and  
the people haue oppynyon  
whan Johan shold wed  
de mary mawdeleyu/ cri  
ste called hym & he come  
& sewed hym. and Johā  
lefte þ̄ worldes vanyte &  
sewed our lord. & so kept  
hymselfe clene mayden/  
tyll he passed out of this  
world. In preuēg of this  
whan Domyrcyan them  
perour of Rome herde þ̄  
people telle that Johan  
preched in a cōtrey that  
was called Asia) & there  
Johan made to bylde  
many churches. & whā þ̄  
emperour herde that/ he  
sente after Johā/ & ma  
de hym be putte in a bla  
son tonne ful of lethyng  
oyle. And whan Johan  
had longe soden therin/  
that all the people went  
þ̄ he had be alle to soden

and dede. ¶ Thenne the  
Emperour bad open the  
tonne. & whan the tonne  
was open Johan come  
oute of the tonne/ & as he  
was clene of al synne/ so  
was he clene of all bren-  
nyng or harme in all par-  
tes of his body. a nother  
harde tourmente he had  
on a day. Johan sawe a  
temple of Jewes/ & was  
full of mawmety. And  
thenne he prayed to god  
to dystrope it/ and anone  
therwith it fell downe to  
the grounde all to powder  
wherfore Aristodymus þ  
bysshop of þ temple was  
soo wrothe/ that he putte  
Johan in to pryslon. the  
ne sayd Johan/ yet wyl  
thou that I shal make  
the byleue in Ihesu criste  
Thene said Aristodym⁹  
I wyl make venym &  
make two men to dryn-  
ke it before the. and whā  
thou seest hem dede/ dryn

ke thou therof withoute  
harme/ and than wyl I  
byleue on thy god. thene  
sayde Johan/ goo & doo  
as thou sayst. Thene or-  
deyned þ bysshop popson  
and fet two men oute of  
pryslon/ þ were dampned  
to drynke of the popson.  
& anone they were dede/  
Thene sayd Johan/ yf  
thou gyue me venym to  
drynke I shal call to my  
god. And thenne Johan  
toke þ popson & blessid it  
& dranke therof. And he  
was neuer the worse. but  
rather semed the better &  
the fayrer. for as he was  
clene from synne. soo he  
was clene from alle gre-  
uaunce of the popson. Yet  
sayd the bysshop he wold  
not byleue vnto þ tyme  
he see thise. ij. men arered  
from deth to lyffe þ wes  
re dede Thenne Johan  
cast of his cote and sayd  
¶ Ade et mitte hāc tūi



## De sancto Johanne

ram sup corpa defūctor) Goo & laye this cote vp on the dede bodyes/ & say thus. the apostle of Ihesu crist sent me to you. & had that ye sholde arple vp in goddis name. and anone they rose to lyfe a yen. Thene the bysshop with many ocher corned & byleued in Ihesu crist & Johan cristned theym And after þ bysshop was a ful holy man. thus Johan had grace to kepe hym clene bothe in body and soule ¶ And thus he was a martyr tofore god In withstondyng of synne. And also he was the keper of þ moder of god for our lord Ihesu saw the grete clenness þ was in Johā before all ocher whan oure Lorde sholde deye/ he sayd to Johan.

(Ecce mater tua) See thy moder/ And betoke Johan the keepyng of his

moder. And our lord sayd to his moder Ecce filius tuus) See thy sone And so bytoke eyther to ocher. & whan oure lorde was dede & layde in his tombe Johan toke oure lady home with hym in to his hous and kept her tyll oure lord Ihesu crist was rylen from deth to lyfte a yen. And whā our lorde was styed vp in to heuen. he kepte oure lady in the same chambie as longe as she lyued after/ thus he had grace of keepyng of goddis moder. and he had grace of knowyng of cristis preuyte/ for this was fyrste whā oure lorde latte atte his souper on Therschurday for grete loue that Johan hadde vnto our lord Ihesu criste. he layd his hede to cristys brest. & in the same wyle as a man laieth his body down to

a well. and drynketh his body full of water. Right so Johan dranke his soule full of ghostly wisdom at cristis brest. and at the same tyme our lord shewed hym alle his preuyte before alle other. and for he was olde. and wolde not leue to preche the worde of god/the emperour exyled Johā him self alone in to the yle of patchemose. And there god shewed him the apocalypes of the worlde & of the day of dome. And as he sawe it/he wrote it in grete informacyon of holy chirche. But after whan the emperour was dede. Johan was called ayein to þe cyte of Ephesee. for there he was byshop. and he come theder & there was a wedowe that hyght Drusiana þe was dede. and laied on a bere. Thenne Johā sa/

we moche peple wepe for her/ and thenne he sayde Drusiana aryle vp/ and make me som mete. and anone she rose/ & wente forth as she had rose fro slepe.

### ¶ Narracio.

¶ Hit happed on a tyme there were. ij. yong men by prechynge of Johan/ they solde all the good þe they had and went forth with Johan/ for they were ryche men. thene on a day as they come to þe cyte of pargame. they that were her seruantes a lyf/ tyll tofore were wel araped/ & were ryche men. & they were pour men. thene by temptacyon of the fende/ they forthoughte all her purpose. & were sorry þe they had lost her goodes. Soo anone by reuelacyon of god. Johan knewe her purpose & her hertes. & sayd he see that the



## De sancto Johanne

fende tempted you. & ma  
keth you to forthynke  
your purpose yf ye were in  
to serue god. But goo ye  
to the wood/ & eyther of  
you bynge a burden of  
smale perdis / & soo they  
dyde. Theñe thorugh the  
prayer of Johan god for-  
ned the perdis in to gold  
& thenne sayde Johā to  
theym th<sup>o</sup>. Now take ye  
this gold. & be ye as riche  
as ye were tofore. And  
know well yf ye haue lost  
the kyngdom of heuen.  
¶ Theñe it happed that  
there was a man dede yf  
same tyme. & yf moder of  
hym saw Johā/ & anon  
felle downe on her knees  
& prayed hym yf he wold  
reple her sone to lyffe/ as  
he dyde yf wydowe Dru-  
siana. Theñe prayed Jo-  
han to God/ & this dede  
man rose anone ayeu to  
lyffe. Theñe sayde he to  
hym. I byd yf telle thise

twoo men what yf haste  
seen. & what Joye was  
ordeyned for hem. & how  
they haue lost hit. ¶ And  
thenne the man tolde of  
the Joye of paradysle. &  
of yf paynes of purgato-  
ry & of helle. how strong  
& how horryble they were  
& how glorypous yf place  
was ordeyned for hem/ &  
how soyr her good angel  
les were/ for they had lost  
yf glorypous blyffe of heuē  
And how moche Joye  
the fendes made of the  
tournyng of hem. ¶ And  
thenne yf same men were  
soyr and cryed to Johan  
and prayed hym to praye  
to god for hem. & wepte  
soyr. & Johan saw hem  
wepe. He prayed to God  
for hem. & gaaf hem pe-  
naunce. and whan he had  
done soo. anone yf golde  
torned in to yrdys ayeu.  
And after they were hos-  
ly meny:

**Narracio**

**A**nother holy reuelacyon Johan had shewed by the preuyte of god. It happed on a day/he saw a child/that was lyke to haue be a man. wherfore Johan brought hym to a bysshop. & bad hym kepe the childe and teche hym for in tyme comynge he shal be a man. & soo this bysshop kepte hym. And whan he come to manis state. he gaaf hym all to foly/and felle in compaigny of theues/& in a while after he was a mayster theef and þ leader of hem. Thenne by reuelacyon of god. Johā knew all this well ynough / and come to þ bysshop. And asked hē where this child was. And þ bysshop tolde hē. Than Johan blamed hym. and sayd þ he had misgouerned the childe/thenne Johan was olde

and myght not well goo. He toke an hors/& rode there as the theues were. And whan the theef saw Johan/anone he fled away/thenne Johan rode after hym & cryed & sayd (Quid fugis o fili mi) Thou my sone why flest þ fro thy fader/abpde my dere sone and speke wiche me / thy fader þ is olde & may not well goo. And thenne at the laste this man abode. Thēne Johan preched so that he lefte his foly/& after was soo holy a man/that he was a bysshop. Thus had Johan reuelacyon of goddis preuyte

**Narracio.**

**I**t is wreten in þ lyfe of saynt Edward þ confessor/that lyeth at west mynster/that saynt Johan the euangelyst appeared to saynt Edward as he wente a processyon at



## De sancto Johanne Euangelista

the halowynge of a chir/  
the saint Johan appered  
to hym in lykenesse of a  
palmer & prayed þ̄ kyng  
of good. for saint Johan  
his loue the euangeliste.  
for the kyng loued saint  
Johā wel/ but it happed  
þ̄ the kyng had no thyn  
ge redy there. But as he  
toke a ryng of his fēger  
& gaaf hym/ & soo saint  
Johā had the ryng. viij.  
peres after/ & theñe saint  
Johā appered to .ij. kny  
ghtes þ̄ were beyonde the  
see towarde Jerusale  
and asked theym how þ̄  
kyngge fared/ & bad grete  
hym wel in this token. &  
toke hē þ̄ ryng & aske þ̄  
kyngge/ for whose loue he  
gaaf þ̄ away/ & byd him  
make hē redy for he shal  
deye soone/ & soo he dyde

### ¶ Narracio

¶ Another fayr reuela/  
cyon he had whā he was  
C. wynter olde and. xvij.

thenne oure lord come to  
hym with his dyscyples/  
& sayd th̄ (Veni delecte  
mi q̄ tēpus est vt in mea  
mēsa cū fratrib̄ cuis epu  
laris) Come welbeloued  
derlyng for now it is tyme  
me þ̄ þ̄ come & ete with  
thy brederyn at my borde  
or in my fest. Theñe Jo  
han rose vp anon & wold  
haue goo forth with hē  
Theñe sayd our lorde to  
hym vpon sondaye. thou  
shal be with me. Theñe  
by sonday he was passyn  
ge feble. (Die dominica  
conuenit ad iohannē vni  
uersa multitudo populi)  
Soo on the sonday there  
come to Johan a grete  
multitude of people/ and  
theñe Johan made hem  
to lede hym to þ̄ chirche  
and as he myghte speke  
he sayd to hem that lede  
de hym thus (In fide  
sitis stabiles et in man  
datis dei feruentes) Be

pe stable & sadde in þe fey  
che/ & feruent in þe cōmaū  
dementis of god. Theñe  
sayde one of hē/ why say  
ye thus oft to vs. Theñe  
sayd he/ yf ye loue to gy  
der/ and be in perfyghte  
charyte. & stedfast in the  
feyth. it is ynough to sal  
uacyon. And therfore be  
ye stable in þe feyth & fer  
uent in þe cōmaūdemētes  
of god. ¶ And thenne he  
cōmaūded to make hym  
a graue before the aulter  
And whan it was made  
he went in to it. & thenne  
come such a lyght abou  
te hym a greate whyle þe  
noo man myght see hē  
and whā this lyght was  
gone. the graue was full  
of māna and welled vp/  
as dooth sonde in þe wa  
ter. and thus he departed  
oute of this worlde in to  
the blyſſe of heuen. that  
neuer shall haue ende. to  
that blyſſe bynge vs all

to/ He that deyed on the  
rode tree for al mankyn  
de. ¶ Amen.

### Sanctorum Innocencium

**G**od frēdis such  
a day is called In  
nocentes day. some  
peple calle it childermas  
dape. for childern were  
slayne þe dape for cryſtys  
lake. they be called Inno  
cētes/ that is to say with  
oute synne/ for they dyde  
no synne. for god is euer  
gretely greued with synne  
& in especyall with prou  
de people ayenst her ney  
ghbours doynge hē wron  
ge/ thyle Innocētes dyde  
neuer synne ne consentēg  
to synne. wherfore I may  
well say that they lyued  
here without shame. and  
deyed withoute blame. &  
were cristened in her ow  
ne blood at home. and so  
me in her moders armes  
holy chirche as this day



## Sanctorum Innocencium

lyngeth & redeth in the  
worshyp of thyle Inno  
cētes/ for they were with  
in twoo yere of age. and  
therfore they were not a  
shamed of her own shap  
for they were not detow  
led with noo maner spot  
te of synne/ but the synne  
þ they had of the drawte  
of kynde of our fad adā  
& eue. for adam & eue we  
re in þ same wyle in pa  
radys in þ state of Inno  
cency. for they were na  
ked/ but they were not a  
shamed of her shappe al  
þ whyle they were with  
out synne/ but whā they  
had synned they saw her  
owne shappe/ and were a  
shamed therof. & couerd  
her shap with leues of a  
fygge tree. Right so whā  
synne begynneth to take  
rote in a childe/ theñe In  
nocēcy goth away fro hē  
for he knoweth good fro  
ylle. & ylle from goode/ &

leueth the goode & dooth  
the euyl. theñe he synneth  
& theñe he is not inocēte  
noo lenger/ for theñe gre  
ueth he god/ but thise chil  
dery lyued not soo longe  
to know þ one from that  
other/ But were theyne  
within age of Innocēcy  
wherfore they lyued her  
lyfe without shame and  
blame. for kyng herode  
þ kyng of Jewes made  
to lee hem without gylte  
for whā the thre kyngis  
come to kyng herode &  
sayd to hym (Ubi est q  
natus est rex iudeorum.)  
Where is he that is born  
kyng of Jewes & bad hē  
tell hem. for they were co  
me to worshyp hē/ ferre  
out of þ east Theñe was  
kyng herode foule asto  
nyed of her wordis/ and  
asked his clerkis where  
this childe shold be born  
& they sayd/ in Bethlem  
iude. And theñe kyng he

rode tolde hem so/ & had  
 hē go thyder & worlhypp  
 hym/ & come ayeu by me  
 þ I may go & worlhypp  
 hym also. and so the kyn  
 ges wente thyder & wor-  
 lhypped crist/ and whan  
 they had done her offryn-  
 gis to crist (*Per aliā viā  
 reuerſi ſūt i regione ſuā*)  
 By a nother waye they  
 tourned home ayeu. for  
 the angell bad hem doo  
 ſoo in her ſlepe. Thenne  
 was kynge herode woder  
 wrothe. and anone ordey-  
 ned to ſlee cryſt/ & whan  
 he had made all redy the-  
 re to It happed ſoo that  
 the Emperour of Rome  
 ſente after hym/ for to co-  
 me to hym in al the haſt  
 þ he myght. for. ij. of his  
 owne ſones had accused  
 hym to the emperour of  
 treſon. Thenne herode  
 left all his purpoſe of cri-  
 ſte as at þ tyme. & rode  
 to Rome. and had þ bet-

ter of his ſones. And co-  
 me home ayeu with mo-  
 re worlhypp than he gad-  
 tofore. But yet alway he  
 thought to ſlee cryſt/ leſte  
 cryſt had come to mānys  
 aſtate. & wolde haue put  
 hym out of his kēgdome  
 Thenne ſent he anone  
 and bad hem ſlee all the  
 childern þ were in beth-  
 lem. and in the countrey  
 aboute/ that were within  
 two yeres of age/ & that  
 were borne the ſame day  
 & ſoo they dyde. for kyn-  
 ge herode was goynge &  
 comynge/ and ſo taryng  
 twoo yeres. & therfore he  
 made ſlee all þ euer were  
 within two yeres of age  
 And for he was ſoo ven-  
 gable/ in party it fell on  
 hymſelfe. for a childe of  
 his owne was ſlayne a-  
 monge other the ſame ty-  
 me. but there come an an-  
 gell to Joſeph/ & ſayd to  
 hym (*Accipe puerum.* &



## Sanctorum Innocencium

(matrem eius et fuge in egyptum). Take þ child and his moder/ and flee in to egypte and be there and so he dyde. ¶ Thus Innocentes were slayne without blame. and they were not ashamed of theyr owne shappe/ and they were cristned at home in theyr owne blood/ & not in no fonte ¶ Therefore ye shal vnderstonde that there is thre maner of cristenng. One is in water as we be cristened in the fonte. A nother is as thysle childern were cristened in her owne blood/ and a thousand martirs mo/ that shed her bloode for cristis sake. The thyrde cristenynge is in the feyth in the whiche all patriarkes & prophetes & other holy faders/ that were before the Incarnacyon of our lord Ihesu criste that byleued verely in the co-

myng of cryst/ they were cristened in the feythe/ ¶ Th<sup>o</sup> ye may see what enemye þ tyraunt kynge Herode had to shed so many childerens bloode for cristis sake/ that trespassed not to him/ nor to none other. There wept many a moder for theyr childern at that tyme/ but God wrought full faye for hem & þ tyraunt shed enemye/ & it fylle on hymself. for as he pared an apple with the same knyfe he slew hymself. Th<sup>o</sup> he was glad to shed blood gyltes. & therefore at þ laste he shed his owne blood/ for he that is withoute mercy & ever vengable/ oft tymes vengauce falleth on hymself. And he þ loued to do mercy/ shal haue mercy. and this I may preue by an Ensample ¶ Narracio

¶ We fynde in the lyfe  
of saynt Syluester/ how  
constantyne theemperour  
was mesell. & by counsell  
of his leches/ he made to  
gader. iij. M. children for  
to be slayn. & all her bloo  
de shold be gadered in to  
a vessel/ & the emperour  
sholde be bathed all hote  
therin tyll it were colde.  
thene this children were  
gadered in to a place. and  
theperour come rydynge  
in his chare. but whan he  
come nye there as þ mo  
ders of this childre were  
þ mods of þ childre wept  
& cryden and made grete  
weymencacion to the empe  
roure/ & made a derefull  
noble. theñe asked thepe  
roure what wyman they  
were þ made þ weymen  
tacion. & þ people sayd þ  
they were þ moders of þ  
children þ sholde be dede  
for to hele hym. Thenne  
sayd theperour/ it were a

dolefull dede of vs all to  
make thus many to be  
slayn þ ben fayre bodyes  
to hele one fowle body/ &  
I am but a man as a no  
ther is/ and many of this  
herafter may be ful good  
men & worthy. & stonde  
theperour in good stede.  
Naye sayd theperour I  
wyl not doo soo/ but lete  
euery womā take her chil  
de ayeñ home with her.  
for they shal not be dede  
for me. and theñe were þ  
wpmē glad & mery. & to  
ke her childre with grete  
Joye to hē & went home  
Thene þ nyght after as  
this emperour lay in his  
bed/ peter & poul come to  
hym & sayde. for þ grete  
cōpassyō & pyte þ þ had  
dest on the wyman & her  
childre/ therefore sende af  
ter saynt Syluester & be  
cristened & thou shal be  
hole/ & soo he dyde. And  
asson as he was cristned



## De sancto Thoma

the leprehode fyll in to þ  
water/And he was clene  
fayr & hole. ¶ Thus ye  
maye see how he þ wyl  
do mercy shall haue mer  
cy. And they þ dooth ven  
gaunce shal haue vengau  
ce. Soo dyde Herode ven  
gaunce/and it felle vpon  
hymself. & Constantyne  
themperour dyde mercy.  
& he had mercy & grace.  
I hope for euermore. and  
so muste we all ¶ Amen

¶ De sancto thoma  
archiepo cantuariensi

**G**luche a day ye shall  
haue saynt thomas dape  
þ was slayn for þ righte  
of holy churche & the law  
of this londe. This holy  
man saynt thomas was  
born in þ cyte of london  
and his fader was called  
gylbert/ that was shyref  
of London. Thene after  
warde he ordeyned hym  
selfe/ and went in to the

holy lode. & there he was  
take and put in prysyn.  
thenne come a worshyp  
full woman to hē & sayd  
¶ If he wolde plyght her  
his trowth to wedde her/  
she wold helpe hym and  
bryng hym out of disease  
& he dyde soo. Thene co  
me Gylbert home in to  
englond/ & whā this wo  
man sawe her tyme/ she  
come after/ & met in lon  
don at þ churche of pou  
les. thenne Gylbert made  
the bysshop to cristen her  
& afterwarde for to wed  
theym togpyder. & Gyl  
bert gate saynte thomas  
on this woman So whā  
she was with childe/ she  
dremed in a nyght/ þ she  
come to saint poules chir  
che. but whan she wolde  
haue gone in/ she though  
te her wombe was so gre  
te þ she myght not in to  
the churche by noo waye  
¶ Thenne on the morowe

she wente vnto her con-  
fessour/ & tolde hym al þ  
dreme. Thenne sayd he/  
dame be glad/ & thanke  
god hyghly. for þ haste  
a childe in thy body þ all  
holy churche shal be to ly  
cpll to receyue hē. Then  
ne was she glad & than-  
ked god hyghly. And soo  
soon after this child was  
born and was called tho-  
mas. Thene by space he  
wexed a man and soo he  
was a man in all degree  
for he serued the kyng  
manly. And serued god  
worthely. And deyed for  
the lawes of holy churche  
mekely. I maye well say  
he serued the kyng man-  
ly. for whan he was ma-  
de chaunceler of englon-  
de/this londe was so ful  
of ouclondishe men and  
soo sore ouerset with the-  
ym / that there myghte  
noo man goo by þ waye  
vnrobbed. But in shor-

te tyme after. Thomas  
with his wysdome/ and  
his manhode droue the-  
ym out of this londe/ soo  
that alle the people my-  
ghte goo vnberobbed /  
Thomas was also man-  
ly in repayrynge of the  
kyngis maners/ that we-  
re lete downe/ & dystroy-  
ed/ And in especyall the  
kyngis paleyres at Lon-  
don and at westmynster/  
that was alle lete falle  
downe. But bytwene el-  
ter & wynter. Tho-  
mas made to repayre it  
apene. for he hadde the-  
re soo many werke men  
of dyuerse craftes/ that a  
man sholde vnnethe be-  
re his folowe speke. for  
donnyng of strokes. He  
was also manly in dedes  
of armes/ for there as the  
kyng hadde many cal-  
telles and townes out of  
his hondes. And he spen-  
te moche goode to



## De sancto Thoma

gete theym / And shedde  
moche bloode for the ge-  
tyng of theym ayeu atte  
the fyrste. and they were  
holde oute of his hondis  
Thene thomas with his  
wyt & wysdom gate the  
ayen. Also whan he was  
in the kynges werres of  
fraunce / he quytte hym  
loo manfully / that whā  
the kyng of Englonde  
had eyled thomas The  
kyng of fraunce was his  
cheef helpe & locour. also  
thomas was as manful  
in his arape. for he was  
clothed in the beste & ry-  
chest clothe & furre that  
myght be foude. And al-  
so his aparayl his ladies  
byrdelles shone as brygh-  
te as ony syluer. He was  
also manfull in his hous-  
holde. for his hall was  
euery day in somer seasō  
strewed with grene rus-  
shes / and in wynter with  
clene hepe for to saue the

knpyghtes clothes & latte  
in the floure / for defawte  
of place to sytte on. for  
there come so many eue-  
ry day to ete of his mete  
& drynke. for he wolde  
haue all maner of deyn-  
tyes that myght be foun-  
de in this londe. In soo  
moche that & kyng hym-  
self many tymes vnwar-  
ned come to Thomasto  
mete / bothe for loue that  
he had to Thomas. and  
also to see the aray. And  
also the reuell that was  
in Thomas housholde.  
for there spake so moche  
people worshyp to Tho-  
mas. And for more truer  
and also better loue that  
thenne was bytweene the  
kyng and thomas / why-  
le it laste was neuer by-  
twene two men. Wherefo-  
re I put this Ensample.  
¶ Hit happed & it fell in  
a colde wynter as & kyn-  
ge and thomas come ry-

dyng togyder in chepe. sy  
de at london. The kyng  
was ware of a pour mā  
þ was well nere naked &  
had no clothes & was so  
re a colde. Thenne sayd  
the kyng to thomas. It  
were grete almes dede to  
gyue to this poure man  
better clothes. Syre sayd  
thomas of suche þe shol  
de take hede. Theñe had  
thomas a clothe of good  
scarlet and well furred  
with ryche furre. Theñe  
the kyng laide honde on  
this clothe. & wold haue  
pulled it from Thomas  
for to haue gyue to this  
pour man/ but Thomas  
helde it faste. And thus  
they wrastled longe/ In  
so moche that they were  
lyke to falle to þe grounde  
but at the last by fauour  
Thomas suffred þe kyn  
ge to take his clothe of.  
And thenne the kynge  
caste it to the pour man.

And hadde hym renne a  
way fast and selle it and  
bye hym ocher. And yf þ  
belet it well thou mayste  
fare the better euer while  
thou lyuest. Thenne tho  
mas feyned hymself wro  
the. But in his herte he  
was well plesed/ that his  
robe was so well belette  
Thenne the people mer  
ueyled gretely first what  
was bytwene the kynge  
and thomas. But whan  
they sawe what it mea  
ned/ the peple were glad  
& had grete spote therof.  
¶ This I say to shewe  
you Ensample how wel  
they loued togyder thus  
Thomas serued þe kyng  
manfully. Also we must  
lerne of our olde patrone  
saynt Thomas to serue  
god deuoutely. for he ser  
ued god ful deuoutly. for  
as soone as he was ma  
de archiepyshop of Can  
terbery/ anon he tourn



## De sancto Thoma

his luyng in to better luyng and thought to serue the kyng of heuen as well as he had the kyng of this worlde before. Thenne anone he layde away scarlet and riche furies And wored clothe of myddle pryse and cast away sylke and sendell and wored here next his body. that was right harde and a breche of the same. In whiche was so moche vermye / þ it was an horryble syghte to see but this knewe but fewe people. And euery wenel day and frydaye he made his confessour to bete hym with a rodde vpon the bare body / lyke as a childe is bete in the scole. And he vled euery daye to walthe thre pour menys feet knelyng on the grounde. And thenne he gaaf eche of theym foure pens. & also moche more

penaunce he vled in praynge and wakynge that were tomoche to tell atte this tyme. Thene whan Thomas was in the abbey of Pountney vpon a daye / whan he had sayde masse / he kneled downe before þe altier in his prayers. Thenne the abbot of þe same place had to speke with hym. And stode vnder a pylar and abode Thomas. And he saw how our lord Ihesu Cryst appered to thomas and tolde hym how he shold be sleyn in canterbery in his owne chirche for his sake. and bad hym be stedfast / and holde forth as he had begon. ¶ Thene come thomas oute of his chapell. And anone the abbot fel downe to the grounde & sayd. Syre ye maye blyss the tyme and the houre that euer ye were yborne / and

also blessed myght she be  
that euer dyde bere you/  
for to haue suche dysplea-  
sion as I haue herde you  
haue. Thenne sayde tho-  
mas / I charge the that  
thou neuer tell it to noo  
man whyle I am a lyue  
no more he dyde. ¶ But  
whan thomas was dede  
he tolde it openly to all þ  
peple. Thus I may well  
saye that thomas serued  
god deuoutely. Also he  
deyed for þ lawe of holy  
chirche mekely. for whā  
he saw the kynge began  
to make lawes to ouerset  
te holy chirche & suche la-  
wes as wold haue destro-  
ped the londe. ¶ Thēne  
thomas put hymself for-  
the/and repleued þ kynge  
of his mysdedes. Thē  
ne was the kynge wrothe  
and made a parlyament  
at northhamton/and for  
Thomas wolde not set  
his seale to the cursed la-

wes that the kynge and  
his sorp counseyll had or-  
deyned and made. Anon  
they called hym a tray-  
tour to the kynge. & exiled  
hym oute of the londe.  
Thenne thomas wente  
to the kynge of fraunce  
for socour and helpe/and  
full goodly and mekely  
he recepued hym and all  
his clerkes/ & fonde the  
almoste seuen yeres alle  
that they behoued. Thē  
ne grete dysplease and gre-  
uaunce thomas hadde of  
the kynge of Englonde/  
& all he suffred mekely.  
Thenne by trespase and  
coulepyll of the Pope and  
of the kynge of fraunce  
there was made a feynthe  
loue dape betwene þ kyn-  
ge & thomas. But whan  
the kynge shold haue kys-  
sed thomas/he wold not  
for he sayde he had ma-  
de his othe/he wolde ne-  
uer kysse hym. But bad



## De sancto Thoma

hym go home to his chir  
the boldely. Thenne by  
the counseill of the kynge  
of fraunce/ & bydding of  
the pope/ Thomas come  
home to Caunterbery.  
Thenne were there four  
curled knyghtes of lynn  
that thoughte to haue a  
grette thanke of the kyng  
& made her auow togy-  
der to flee thomas. & soo  
on childermasse daye all  
moost all the nyght they  
wente to come to cauter-  
bery & come in to thomas  
hall/ Syre reynold beryl-  
ton/ syre william tracy/  
syre richard breton/ & syre  
henry morley. Thenne syre  
Reynold berylton/ for he  
was best of kynde/ anone  
he sayd to thomas. The  
kyng þ is beyonde the see  
sent vs to the. & bad that  
thou shold aslopy the byl  
shop þ thou cursyddeste.  
thenne sayd thomas/ they  
be not acursed by me/ but

by the pope/ & I may not  
aslopye þ he hath curled/  
well sayd Reynold/ then-  
ne we see thou wylte not  
doe the kynges bydding  
& swore a grette othe by  
þ epen of god thou shalt  
be dede/ Thenne cryed þ  
other knyghtes/ flee/ flee/  
and they went downe to  
þ courte & armed theym  
Thenne prestis and cler-  
kis drewe theym to the  
chirche to Thomas and  
spered the doores to hem/  
but whan thomas herde  
the knyghtes armed/ and  
wold come in to the chis-  
che. & myght not. he wen-  
te to the dore & vnbarred  
it/ & toke one of the kny-  
ghtes by þ honde & sayd  
it belemeth not to make  
a castell of holy chirche.  
& toke hem by þ bondes/  
& sayd/ come in my chil-  
deren in Goddis name.  
Thenne for it was derke  
that they myghte not see

no: knowe thomas/they  
 layde/ where is the tray-  
 tour/ Naye sayd thomas  
 noo traytour/ but arch-  
 byshop. Theñe one said  
 flee for thou arte dede/  
 Naye sayd thomas I co-  
 me not to flee but to aby-  
 de. (Ego p deo mori pa-  
 rat<sup>us</sup> sum et p defensione  
 iusticie et ecclesie libertate)  
 I am redy to deye for þ  
 loue of god/ & for the fre-  
 dom & right of holy chir-  
 che. Theñe reynold with  
 his swerde poynce put of  
 thomas cap. & smote at  
 his hede & cut of his crow-  
 ne that it hēge by lyke a  
 dyshe. theñe smote a no-  
 ther at hym & smote it al  
 of/theñe fell he downe to  
 the grounde on his knees  
 & elbowed/& sayde. God  
 to thy hondes I putte  
 my cause & þ right of ho-  
 ly chirche, and soo deyed  
 Theñe þ thyrde knyght  
 smote/& his halfe stroke

felle vpon his clerkes ar-  
 me/þ held thomas crosse  
 before hym & so his swer-  
 de fell down to þ grounde  
 & brake of þ poynce. & he  
 sayd/Good we hens he is  
 dede.and whā they were  
 at the dore goynge. Ro-  
 bert broke went ayene &  
 set his fote to Thomas  
 necke and thrust out the  
 brayn vpon the paymēt  
 Th<sup>us</sup> for þ right of holy  
 chirche & þ law of þ lon-  
 de thomas toke his dech  
 ¶ Theñe how this mar-  
 tyrdom was knownen in  
 Jerusalem/ye shall here  
 There was an abbey of  
 monkes/in the whiche þ  
 same day & the same ty-  
 me that thomas deyed/a  
 monke laye at the dethe.  
 theñe for he was a good  
 holy man of luyng/his  
 abbot bad hē/ys it were  
 not to goddis dyspleure  
 whā he were dede he shol-  
 de come ayen & tell hym



## De sancto Thoma

how he ferde. & so whan  
he was dede he come aye  
ne/ & told his abbot whā  
he deyd/ an angeil bron/  
ghte him before god. & as  
he stode there/ he sawe a  
bysshop come with a gre  
te company of angellis  
& other sayntys. And he  
stode before god at his iu  
gement. & his hede drop  
ped downe of bloode of  
woundes þ he had/ thēne  
sayd our lord to hē. thus  
it be semeth a man to co  
me to his lordis courte/ &  
anon our lord set a crow  
on his hede/ & sayd thus  
to hym. Almoche as I  
haue gyue to Peter & pou  
le/ so moche Joye I graūt  
the. And þ monke sayd/  
here by I know wel that  
this is þ greteste bysshop  
in Englonde & is slayne  
for goddis sake. & wete ye  
wel þ I go to euerlastēg  
blyss. This tolde the pa  
tryarke of Jerusale loon

after þ thomas was dede  
there come in to englonde  
after peple to fyght aye  
þ hethen men (Narracio  
¶ Also there was a byrde  
þ was taughte to speke  
cowde say saynt thomas  
as she hadde herde other  
pylgrymes to speke mo/  
che of saynte thomas. &  
it happed on a tyme this  
byrde sat without his ca  
ge/ and there come a sper  
hawke & wold haue slay  
ne hym/ & anone þ byrde  
cryed on saynte thomas  
helpe. & anone this sper/  
hawke felle downe dede/  
Thēne saint thomas of  
his grete grace & goodnes  
herde þ byrde & wylt not  
what she mente/ moche  
more he wolde haue her  
de a cristen man or cristē  
woman þ cryed hertely  
to hē for helpe & locour.

¶ Narracio.

¶ Also there was a man  
þ thomas loue & passyng

well in his lyfe. & it felle  
 soo þ this man felle sphe  
 on a tyme / and come to  
 Saynt Thomas tombe  
 prayng hym of locour &  
 helpe. and anone he was  
 hole. but after he bethou  
 ghte hym þ his syknesse  
 was encresyng to his sou  
 les helte. & soo went ayeu  
 praynge thomas that yf  
 it were more mede to his  
 soule to be syke thā hole  
 þ he myght besyke ayeu  
 And soo he was & than  
 ked god & saynt thomas  
 ¶ Therē whan þ kyng  
 herde how god wrought  
 so many myracles for sa  
 ynte thomas / he went to  
 Caunterbery barefote &  
 wolwarde. & almost na  
 ked / saue a feble cote to  
 bynde his body in goyng  
 in the feñe & in þ lake as  
 he had be a pour man in  
 this londe. prayng to sa  
 ynte thomas of forgyue  
 nes of his trespasse. & at

the tombe he made all þ  
 couente by & by to gyue  
 disciplyne on his bare bo  
 dy with a rod. & there he  
 dāpned all soȝy customs  
 & false lawes þ was cau  
 le of the debate / betwene  
 thomas & þ kyng before  
 & graūted þ chirche her  
 freedom ayeu / & went his  
 way. ¶ Therē thile. iij.  
 knyghtes whan they her  
 de how god had wrough  
 te for thomas / they were  
 full soȝy of her cursed de  
 des. & curled þ tyme that  
 euer it happed soo with  
 hem / & left all her londres  
 & went to Jherusalem in  
 to þ holy londe to werre  
 on goddis enmyes. But  
 wylliam tracy was let  
 ted by the way / and fylle  
 syke and roted all his bo  
 dy / in somoche þ hymself  
 with his owne hondres  
 cast away his owne fles  
 she lompe mele / And soo  
 dede an horryble dethe.



## De Circūcīſione domini

And the other thre also  
deyed in a ppetous dethe  
soon after & thus within  
thre yeres after thomas  
deth/they deyed al foure  
but aslong as they lyued  
they cryed euyr mercy to  
god & to saynt thomas.  
& soo I hope they had.

¶ De circūcīſione dñi.

¶ **G**od frēdis ſuche  
a day is called ne/  
weyers day, & is þ  
fyrſte day of the begyn/  
nyng of the new yere þ  
is compynge. & is the laſte  
day of the yere þ is gone  
And therfore this day ye  
ſhall come to god & holp  
chirche/to here youre dy/  
uine ſeruyce forth this  
yere. for lyke as a good  
ſeruaunt that hath a go  
de maſter / maketh his  
couenaunt but ones/ but  
holdeth forth from yere  
to yere. haupng full truſt  
in his maſter. þ he wyl  
for his gode ſeruyce gyue

hym a goode rewarde in  
his greate nede atte his  
laſte ende. In the ſame  
wyle goddis ſeruauntes  
maken couenaunt with  
hym but ones. that is at  
the criſtenenge at fonte.  
And there he maketh co  
uenaunt to be goddis ſer  
uaunt/ haupng full truſt  
in god that atte his gre/  
te nede/that is at þ daye  
of dome wyl quyte him  
for his ſeruyce in euerlaſ  
tyng blyſſe of heuen. &  
ſoo wyl he doo to alle þ  
be goode true ſeruauntes  
¶ Thus this day is cal/  
led neweyers daye. Also  
it is called (Circūcīſio  
domini) The circūcīſy  
on of our lord. Also this  
daye is called Neweyers  
day. for this daye is the  
fyrſt day of the kalender  
& the yere goodly moche  
by þ kalender/therfore is  
it called Neweyers daye.  
Saynt auſtyn ſayth/this

day & this nyght/herthen  
 peple vse many false opp  
 nyons & witchecraftes/&  
 false byleue/p̄ wiche ben  
 not to tell among cristen  
 people lest they come to p̄  
 vse/wherfore ye p̄ be crī  
 ten peple be wel ware lest  
 te ye be disceyued by ony  
 false sorcery as by takyn  
 ge counseyll of a man a  
 fore a nother in byeng or  
 sellynge or lenynge. In the  
 whiche som haue diuerse  
 opinions.and yf they be  
 wel shryuen they be wor  
 thy for to haue grete pe  
 naūce for theyr mysbyle  
 ue/for p̄ cometh of p̄ fen  
 de & not of god ¶ This  
 day is called the circūcy  
 spō of our lord. for as ho  
 ly chirche telleth this day  
 he was circūcysed & bled  
 his blode for our sake/for  
 whā the flesshe was cut/  
 he bled fast & was ful-so  
 re. for he was but yonge  
 & tender. & but viij. dayes

olde/and therfore he bled  
 the more. Theñe ye shal  
 vnderstonde p̄ he bled.v.  
 tymes for vs(Quīqz enī  
 vīcib⁹ languīnē suū pro  
 nobis effudit) The fyrst  
 tyme p̄ he shedde his blo  
 de was as this day whā  
 he was circūcysed. A no  
 ther was for fere of his  
 passyō. for right as a chil  
 de wepeth for fere whan  
 he seeth the rodde & hath  
 no harme/soo the flesshe  
 of our lord swet blode for  
 drede of a stronger passiō  
 that was comynge. The  
 .iij. tyme was in his fla  
 gellacōn whā he was be  
 ten with scourgis. so p̄ al  
 his body rāne on red blo  
 de. The .iiij. tyme was  
 whā he was nayled bon  
 de and fote on the crosse.  
 The v tyme was whā p̄  
 lōgyn⁹ perished his hert  
 w<sup>t</sup> a spere p̄ water & blo  
 de come out of his woun  
 dis. & theñe they toke vp



## De Circūcīſione Domini

the croſſe with þ body. & lyft it vp on hye/ & ſodenly they lete þ croſſe falle down in to the morteyſe þ all þ ſenewes beyneſe & ioyntes brake/ & bloode & water come out of euery wounde this he ſuffred for vs. Theñe lyth criſt was circūcylſed/ & ſhed his bloode thus for vs þ was w<sup>t</sup> out ſynne. & circūciſyon is for ſynne remede & helpe why wolde he be circūcylſed that dyde noo ſynne (Sanct<sup>9</sup> aug<sup>9</sup> dicit p<sup>p</sup>t quatuor cauſas) Saynt Auſtyn ſaythe it was for four cauſes. ¶ The fyrſt was for to make a ſeeth with the Jewes/ for elles they wold & myght haue ſayde þ he had not be of her lawe. wherfore they wolde not receyue hym/ nor cōſent to his techyng this was to dylceyue the fende. for right as þ fende dylceyued adam & eue

& ſo all mankynde was dāpned/ ſo it felle to criſt to dylceyue þ fende/ where thorough all mākynde myght be ſaued. Theñe whan the fende ſaw þ he was circūcylſed as a nother child/ he wende þ he had take þ penaūce in remedy of orygynal ſynne & ſo he knew hē not fro a nother childe/ for yf he had know hym verely þ he hadde come to haue boughte mankynde. he wold neuer haue tyſed þ Jewes to haue put hē to dethe. ¶ And this was þ cauſe þ our lady was wedded to Joſeph/ for to dylceyue the fende. for þ fende ſhold wene þ Joſeph had be his fader and not conceived of þ holy goſte ¶ The. iij. cauſe why he was circumcylſed/ þ was in confermyng of þ olde lawe/ in greate comforte to the olde faders that

were of þ̄ olde testament  
for and yf he had be cri  
stened and not circūcysled  
it had be a grete dyscom  
forte to all that were be  
fore the Incarnacyon of  
oure lordē Ihesu cryste.

¶ The .iiij. cause of his  
circūcyslon was for our  
lord wylt well that there  
wolde come heretykes af  
ter þ̄ wolde haue sayde þ̄  
crist had a body of therth  
ly fantaspe/ & not of fles  
he & blood as one of vs  
haue. for a body of thap  
re maye not blede. And  
therfore to put away all  
suche errours/ Cryst was  
circūcysled. and bled in  
his cuttyng of his fleshe  
The whiche fleshe was  
cut from his membre/ &  
an angell after broughte  
it to kyng charles for the  
moost precyous relyke in  
the world. & for the gret  
test worshyp that he cow  
de doo/therto broughte it

to come to a chirche þ̄ is  
called (Sancta sanctor)  
for thise foure causes cri  
ste was circūcysled. This  
day also is called þ̄ v̄tas  
of the Natyvyte/ þ̄ is the  
viij. day of our lordis byr  
the. in grete tokenyng to  
all vs that be goddis ser  
uauntis to thynke on thi  
se. viij. dayes þ̄ folowen  
byrthe. ¶ The fyrst day  
is to thynke inwardly on  
þ̄ lede that we were con  
ceyued of/ that is fowle  
and abhomynable in it  
selfe. that a man or a wo  
man/ be they neuer soo  
fayre/that and they saw  
the mater/they wolde be  
ashamed of hymselfe to  
thynke that euer he were  
conceyued of that fowle  
thyng. ¶ The .ij. day is  
to thynke how greuous  
he peyneth his moder in  
his byrth in somoche þ̄ is  
a grete myracle of god þ̄  
she maye haue her lyffe.



## De Circūcīſione Domini

**T**he.iiij.day is to thynke how feble & how wretched he is borne/for all þe bestis of kynde ſomwhat they can helpe theymyſelf ſaue only mankynde/ he nother may ne can helpe hymſelfe in noo degree/ but deye anone. But he had not helpe & ſocour of ocher. **T**he.iiij.day is be thynke how moche peryll and drede he lyueth herfore in euery place de the ſolowe hym. & is euer redy to fall on hē/ what tyme ne where noo man knoweth/ but oonly god hymſelf ( *Incert⁹ ē loc⁹ in quo mors te expectat* ) It is incerteyn the place there as de th abydeth þ. **T**he.v.day is for to thynke how horryble de th is. whan he cometh/ for in ſhort ſpace & tyme he maketh a man to ſynke þ all þe beſte frendis þ he hath ben ayyled to putte

hym in the erthe. & hyde hē there. **T**he.vi.day is to thynke how rewfūl is the departyng of þe body & the ſoule/ þ may not be departed tyll the hert in the body breke for drede of þe ſyghtes þ the ſoule ſhall ſee that for greiefere the hert breketh ( *O mors q̄ amara ē memoria tui* ) D þe de th how bytter is it to thynke vpon the/whan þe arte comyng to ony man. **T**he.vij.day is to thynke how defūl is þe dome that he ſhall goo to anone/ and how ſtrepghte his Juge ment ſhal be. Theñe he that wyl thynke on theſe vij.daves beſely / on the vij.dave I hope he ſhal be circumcyſed/that is he ſhall be cut awaye from the luſt of his fleſhe and of ſynne/and ſoo doo departe from this worldis lyhyng.and thus cometh

the. viij. daye/ that is the  
 vras of cryste/ that is the  
 Joye of blyſſe that neuer  
 ſhall haue ende. To the  
 whiche god brynge vs all  
 to. ¶ Amen.

¶ In die Epyphanie)  
**G**od frendis this  
 day is called p. xij.  
 day/ but it is p. xij  
 day of cryſtys byrthe. the  
 whiche day holy churche  
 calleth it epyphania dñi  
 That is to ſaye/ the ſhe-  
 wyng of our lord Jeſu  
 cryſt/ verey god and man  
 for this daye he was ſhe-  
 wed verey god & man/ by  
 thre offryngis/ by his cry-  
 ſtenyng. And alſo by to-  
 nyng of the water in to  
 wyne. The. xij. daye of  
 his byrth/ by offryng of  
 the. iij. kyngis/ And that  
 ſame daye. i. xx. wynter &  
 xij. dayes after his byrth  
 he was cryſtened in the  
 water of flom Jordan.  
 And that ſame daye. xij.

moneth he tored water  
 in to wyne at p. weddyn-  
 ge atte cana galylee. but  
 the feſte maketh mooste  
 mynde and mencyon of  
 the thre kyngis offryng  
 & therfore lete vs folowe  
 y fourme of holy churche  
 & ye ſhal here how it fell  
 of her offryng to our lord  
 Jeſu cryſt verey god &  
 man ¶ Thise thre kyn-  
 gis were of p. lygnage/ p.  
 prophced how a ſterre  
 ſholde ſhyne of Jacob.  
 but they were no Jewes  
 kynde/ but they had her-  
 de by Prophecy of this/  
 wherfore they had grete  
 deſyre & luſt to ſee it. and  
 ſo often tymes whā they  
 myght come togyder vp-  
 on cerfeyn hyghe hylles/  
 thēne they wold dylpute  
 among theſe of this ſter-  
 re. Soo it happed vpon  
 cryſtmaſſe nyght/ the ſa-  
 me tyme as our lord was  
 borne/ they were togyder



## In die Epyphanie

and were dysputynge of  
this sterre (Sup montē)  
Upon þ hyl. (Oñs eni  
crat nat⁹) Our lord was  
born (Et apparuit illis)  
And appered to thim in  
the sterre as a fayre chil  
de/and vnder his hede a  
bryght crosse of golde. &  
sayd thus to theim). Soo  
ye anone in all the haste  
þ ye may/in to the londe  
of Juy/& take with you  
goldempyre and ensence  
And offre thise thre thyn  
ges to hym/that ye shall  
fynde there/ Now borne  
kyng of Jewes very god  
and man. And I shal be  
youre gyde/ & lede you to  
the way. Thenne anone  
for grete haste/ they toke  
bestes þ bē called drome  
daryes/that ben of luche  
kynde/they be so swyfte  
þ they wyl renne furder  
in one day thā ony other  
best wyl renne or goo in  
thre dayes. And soo they

come to Jherusalem / þ  
was the cheef cyte of alle  
Juy/hoppng that they  
shold here there some ty  
dynge/where þ this chil  
de was borne. ¶ But as  
soone as they tourned in  
to the cyte of Jherusalē  
thēne they losse þ syghte  
of the sterre/þ lad theim  
euer the waye tyl þ they  
come thyder brighter thā  
the sonne. Thēne whā  
they come to the Cyte of  
Jherusalem, they rode to  
kyng Herode. for he was  
there þ same tyme. And  
sayde to hym. (Ubi est  
qui natus est rex iudeor⁹)  
Where is he that is borne  
kyng of Jewes. (Uidi  
mus enim stellaz eius in  
orientē.) Wee sawe his  
sterre in the este ¶ Venim⁹  
adorare eū) We be come  
to worshyp hē ¶ Thēne  
kyng Herode was trou  
bled. and all þ cyte with  
hym/but more for flate/

rynge of hym/thenne for  
ony loue that they hadde  
to him ¶ Thenne kyng  
herode asked his clerkes  
where þ this childe shold  
be borne. And they sayde  
in bethleem Jude. The  
ne kyng herode asked þ  
kyngis pruely of þ ster  
re/And bad hem goo in  
Bethleem and worshyp  
the chld/and come aȝen  
by him/ & tell hym where  
he myght fende þ childe  
that he myght goo wor  
shyppe hym. ¶ Thenne  
whan the kyngis were  
passed towarde bethleē  
anone the sterre appered  
to theym/ and whā they  
saw the sterre was come  
agayne/ they were glad  
in theyr hertes. And as  
it is in many plaēs pa  
ted/ the kyng that is in  
þ myddell for grete Joye  
of þ sterre/ he lohed bac  
ward to his felowe be  
hynde him/and with his

fynger shewed hym the  
sterre. And that is þ cau  
se that the myddel kyng  
loked backwarde. ¶ And  
thus the sterre broughte  
theym to bethleem/. And  
whan þ sterre come ouer  
that hous there as oure  
lord was in it stode styll.  
Thene þ kynges lighted  
downe and wente in to  
that hous/ and with alle  
the reuerence þ they cow  
de/knelynge downe and  
offred eche of theym thi  
se thre thynges (Aurum  
thus et myrram) Golde  
cence and myrr. knowle  
chynge by the golde/that  
he was kyng of all kyn  
ges. And by þ cence/that  
he was verey God. And  
by þ myrr/ that he was  
verey man. and shold be  
dede and layde in graue  
withoute rottyng. for  
golde is cheef of all me  
tallis. Encence is brente  
(in holy chirche. in



## In die Epyphanie

worshypp of god/ Myrrre  
is an oynemente that ke  
peth þ bodyes from rot  
tyng. ¶ Thus whan the  
kynge had done theyre  
offrynge by techyng of þ  
angell ( *Per aliā viā te  
uerli sunt i regionē suā* )  
By an other waye they  
went towarde theyr ow  
ne londes/ & left kyng he  
rode. & þ sterre vanished  
away from hem. Thene  
as saynt Bernard sayth  
Joleph kepte of this gol  
de as moche as hym ne  
ded to his tribute that he  
sholde pay to the Empe  
rour. & also more to kepe  
our lady with/whyle she  
laye in childe bed. And þ  
remenaunte he deled to  
pour people/ such as had  
grete nede therto. ¶ The  
cense he brente to put a  
waye the stynche of the  
stable there as she lay in  
And with the myrrre/our  
lady anoynted her child/

to kepe hym from wor  
mes & dysese. But what  
befel of the kynge after  
I fynde no thyng in cer  
teyne/ But some people  
haue an oppynion/how þ  
saynt Thomas of ynde  
cristened them whan he  
come in to þ countrey of  
ynde. And thenne as the  
sterre lyghtned them to  
cristis byrth. So the holy  
ghost lyghtned them in  
theyr soules/ and taught  
them þ parfyght waye  
of the byleue. and also of  
parfyghte and gracypus  
lyuyng. In so moche þ  
they left all theyr kyng  
dome/and went forth on  
pylgremages/ þ is to say  
to Jherusalem/ and to  
many other places. And  
soo they come forth to  
Myllayn/and there they  
deyed all thre. And so af  
ter they were translated  
to Coleyne/ & there they  
ben yet. Now haue ye her

de by thyle thre kyngis/  
 how our lord Ihesu crist  
 was this day shewed ve  
 rey god and man/wher/  
 fore lyke as they offered  
 with deuocyon. Soo shol  
 de ye doo your offryngis  
 whā ye come to holy chir  
 che/kneling down with  
 all the reuerence þ ye can  
 or maye/not on your one  
 knees as to a temporall  
 lorde.but on bothe youre  
 knees. and doo worlhypp  
 hym with good prayers.  
 Thēne offre ye precyous  
 golde. for there is no got  
 de soo precyous as is the  
 goode prayer deuoute. &  
 thēne holde vp your hon  
 des to hym with alle the  
 reuerence that ye can / &  
 with a deuoute hert pray  
 to hym and shew hym all  
 the loue of youre hertes.  
 And thēne ye offre to hē  
 enlence. for there is noo  
 enlence sauoureth so swe  
 te brennyng in the fyre/

as dooth good prayers þ  
 is deuoutly layde/with a  
 brennyng loue in clene  
 charyte And yf thou doo  
 thus/ thenne thou offrest  
 knelyng on thy knees/  
 make a crosse on therthe  
 and kysse it/ and thynke  
 well thou arte but erthe.  
 ¶ Thenne must ye offre  
 myrrer. for right as myr  
 re kepeth a body from ro  
 tynge/ soo the mynde of  
 dede kepeth a manns  
 soule from dedely synne/  
 In thile wyle do ye your  
 offryng. and thenne shal  
 ye haue as moche mede  
 as had thile thre kynges  
 Also he was shewed bo/  
 the god and man at his  
 cristenynge. for he come  
 to the water of flom Jor  
 dan. he went in to þ wa  
 ter & halowed it. for right  
 as he was circumcysed to  
 conferme the new law. &  
 for noo nede that he had  
 therto. for he was clene



## In die Epyphanie

without synne/ but for to  
make the sacramēt/ that  
sholde washe hem/ toke  
crystenynge in his name  
fro alle synnes. Thenne  
was Johan baptyst redy  
& moche peple with him  
þat come to the crystenynge  
¶ Thenne sayd Johan to  
our lord all quakyng &  
tremblyng/ blessed lord þat  
art goddis lābe without  
synne/ thou hast no nede  
to be cristened of me/ but  
þat I am a man gotten &  
born in synne haue nede  
to come & be crystened of  
the in remyssyō of synnes  
¶ Thenne sayd our lord  
Jhesu/ Johan suffre at  
this tyme / for thus wee  
must fulfyll al rightwyl-  
nes. And Johan cristned  
our lord Jesu crist. And  
as it is credyble/ our lady  
was cristened after with  
other of cristys dyscyples  
& all the peple þat were co-  
me thyder. Thenne whan

all were cristned/ our lord  
went out of the water. &  
as he went out at þat byn-  
ke of the water & all the  
peple with hym (Aperi-  
lunt celi) Heuen opened  
& a grete lyght beclipped  
hym in lyght of alle the  
people. The holy ghoost  
come downe in lykenesse  
of a whyte doue/ & lygh-  
ted on cristys hede. And  
þat fader spake and sayde  
thus in heryng of alle þat  
people (Hic est fili⁹ me⁹  
dilect⁹ in quo mihi bene  
complacui) This is my  
welbeloued sone/ the whi-  
che pleyseth me. ¶ This  
was to teche alle crysten  
peple the feyth of the by-  
leue of holy chirche. for  
all cristen peple be boude  
to byleue stedfastly/ in þat  
fader/ and the sone/ & the  
holy ghoost (In baptis-  
mo cristi tota trinitas se  
manifestauit. scilicet. Pa-  
ter in voce. fili⁹ in carne.

Spiritus sanctus in colū-  
ba. ⁊ totū celū apertū est)  
¶ In cristys baptysme/  
all the holy trynyte was  
shewed. for þ fader spak  
he in voyce/whā he sayd  
Ecce est fili⁹ me⁹ dilect⁹)  
This is my welbeloued  
sonc. ⁊ was there bodely  
whan Johā baptist sayd  
(Ecce agnus dei) And  
the holy ghoost was seen  
(Sicut columba) As a  
whyte doue. Thysle ben  
thre persones in one god  
hode. for the fader spake  
aboue. ⁊ þ lone was the-  
re bodely/ ⁊ þ holy ghoost  
in lykenesse of a doue. ye  
shall byleue þ thysle thre  
persones be but one god  
in trynyte ¶ This byleue  
ye shall know on the wa-  
ter brynke/ þ is in youre  
crystenynge at the fonte.  
Wherefore he þ byleuech  
thus/ And dooth werkis  
of byleue shall be saued.  
(Qui crediderit et bap-

tizatus fuerit salu⁹ erit)  
He that byleuech and is  
cristened shall be saued.  
and foloweth the werkis  
of byleue. (Qui vero nō  
crediderit condēnabitur)  
and he that byleuech not  
nor doth not the werkis  
of byleue shall be damp-  
ned. The werkis of by-  
leue ben mekenesse and  
charyte/for withoute thi-  
se. ij. shall noo man be sa-  
ued. And he þ hath thise  
twoo. he is wreten in the  
genealogy of our lord Je-  
su crist/the whiche is red  
in cristmasse. þ begyneth  
aboue with Abraham/ ⁊  
so cometh downewardes  
to Joseph ⁊ to our lady  
In shewyng that he þ is  
moost mekest in herte/is  
moost nexte our lord Jhe-  
su criste. And suche he a-  
uaunsech in euerlastyng  
blyss. And therfore the  
genealogye this nyght be-  
gynneth atte Jhesu crist  
o iij



## In die Epyphanie

and gooth vp wardes to  
abraham. and so to god.  
also he was shewed very  
godly trynnyte/ whan he  
turned water in to wyne  
at the wedding. It hap  
ped so the people lacked  
wyne at the mete. thenne  
bad our lord þ they shold  
take. vi. stenes or pottes  
þ were empty/ & bad fyll  
hem with water. & they  
dorde so. Thenne our lord  
blessed hem & bad þ they  
sholde bere theym that be  
gan the table/ & lete him  
begyn. & thenne he began  
and sayd /it was the best  
wyne þ euer he dranke.  
Thus oure lord shewed  
hymself both god & man  
God that he turned wa  
ter in to wyne. and man  
in þ he ete & dranke with  
hem ¶ This myracle he  
shewed at the wedding  
in tokenyng þ he blessed  
alle weddingis/ that be  
done after þ law of holy

chirche. And therfore ke  
pe your wedloke. and be  
in full feythe and byleue  
of holy chirche / as holy  
chirche techeth. and so ye  
shal come to euerlastyng  
blyss. ¶ Amen /

¶ De Conuersione/  
sancti Pauli.

¶ God frendis/ such  
a day ye shall haue  
saynt Poules daye / that  
is called Conuersion of  
saynt poule. for that day  
he was conuerted & tour  
ned fro a wyched syraūt  
in to goddis seruaunte.  
fro a hye man & a proude  
in to a meke man and a  
good man. and from the  
discyple of the deuyll in  
to goddis holy appostle  
Soo for this man was  
turned from all wyched  
nesse in to grete goodnes  
se. in grete helpe & socour  
to all holy chirche. Ther  
fore holy chirche holdeth  
his conuersion. & so doo

we of noo more. But of hym only. and þ for. iij. causes. ¶ The fyrste for grete myracles in his conuynge & for þ grete Joye in his defendynge. & for þ ensample of his amendynge/ fyrst or he were conuyned/ he was called saule for ryghte as Saule the kyng of Jherusalem pursued holy dauid to haue slayn hym/ right so dyde Saule pursue crist & his dyscyples to brynge hem to þ deth therfore whyle crist wente on erthe here this saule wold neuer come to hym to here his teaching. But as soone as Crist was styed vp in to heuen. theñe anone this saule/ for he was lerned & coude the Jewes law. he began to withstonde and ayenst sayd cristys dyscyples disputynge ayenst hē & pursued hem in al þ he myght/ in full entente to

haue dystroyed hem and crysten feyth. Theñe on adaye he dysputed with saynt stephē. & for he myght not ouercome hē/ he bethoughte hym how he myght brynge him to his deth & so he left hē neuer tyll he was dede. Theñe it is the maner of þ fendis children / whan they haue done a cursed dede to be glad & feyne therof proude in hert & encrease her malyce. so was saule glad of þ deth of saynte stephē. And for he wolde haue goten hym a name of wyckednesse passynge all his felowes he wente to theym þ had þ Jewes law to kepe. & gate hym a letter of warraunt for to take alle þ byleued in crist. where they myght be foude/ & to brynge hem to Jherusalem. for to be put to deth there. Theñe whā he had thise lettres



## De Conuersione

he toke suche a pryde ther  
with and enuye in his  
herte ayenst cristen peple  
that whan he herde ony  
man speke of theȝ. anon  
for grete ang. he wolde  
snele at the nose/ & froth  
at the mouth for angre.  
& grynne with his teeth.  
thretenyng & m. w. g.  
towards theȝ. that alle  
cristen peple were aferde  
of hym. ¶ Thenne on a  
daye he herde þ in þ cyte  
of damaske. was moche  
criste peple hyd for drede  
& so he rode thyderward  
But anon our lord Jhe  
su crist shewed his swet  
nesse of his grace/ whan  
this saull was in his hye  
pryde/ & in wylle to haue  
doo most harme. Theñe  
aboute mydday our lord  
cast a lyghte of grace a  
bout hȝ. that was moche  
bryghter than the sonne  
And the lyghte spake to  
saule thus (Saul saule

qd me persequeris) Sau  
le saule. what foloweste  
thou me. And anone he  
was aferde. & fell down  
of his horse. & cryed and  
sayd for grete fere (Quis  
es tu dñe) Lord what art  
thou. Theñe sayd our  
lord (Ego sum Jhesus  
arenus) I am Jhe  
su. nazareth/ for that  
was þ name of his man  
hode. Theñe saule anon  
byleued in hym & sayde/  
Lorde what wyl þ I  
shall doo. Theñe saw þ  
peple about hȝ the lyght  
and herde the voyce but  
they saw noo thyng but  
anone went to saule and  
toke hym vp by the hon  
des/ for he was blynde &  
myghte not see/ And soo  
lad hym to the cyte to a  
good māns house. And  
there he was thre dayes.  
& thre nyghtes fastyng. &  
noetherete nor dranke/ ne  
myghte not see/ but ever

prayed to god for drede  
of þe vylson. The whi-  
che tyme þe holy ghooste  
taughte hym cristys law  
¶ Thene the thirde day  
one of cristis dyscyples þe  
hyghte ananyas. as god  
had hym come to hym  
full sore aferde and layd  
Saul frater. dñs Iesus  
misit me ad te qui appa-  
ruit tibi in via) Saul þe  
lord hath sente me to the  
Ihesus that appered to  
the in the way/and that  
thou sholdeste see and be  
cristned. And whan ana-  
nyas layd his honde vp  
his hede/anon he saw. &  
there felle from his eyen  
lyke scales of fysshes. &  
whan he hadde cristened  
hym/he called him poule  
and thenne ete and was  
comforted / and had his  
strenghte. and was there  
a fewe dayes with the  
dyscyples. Thene wente  
he in to the temple. And

preched openly of our lor-  
de Ihesu crist. preuyng  
clerkely þe he was bothe  
god and man/ and none  
other ( Stupebant enim  
omnes qui audiebant et  
dicebant) forsothe alle  
they that herde him were  
astonyed. and sayde that  
it was a grete myracle &  
grace of god of his lodes  
conuersyon. for be that  
was soo curled lyuyng  
soo lytyll before. was soo  
soon tourned to god and  
man. ¶ Thus maye ye  
here how grete a myra-  
cle god shewed in his cō-  
uersyon. And how grete  
Joye holy chirche ma-  
keth of his defendyng/it  
was grate Joye to alle  
cristen people that was a  
lytyll before bely to dys-  
crope cristen peple anone  
after as redy to encrease  
cristen people. And he þe  
was so bely and glad to  
shed cristē mēns blode.



## Sancti pauli.

Therfore he was as redy  
to shede his owne blood  
for hem. And as hely as  
he wente to put hem to  
deth. therfore with as goo-  
de a wyll he was redy to  
take the deth for hem. &  
there as no man durste  
preche þe word of god for  
hym after the confort þe  
they had of hym/they spa-  
red not for lord nor for  
knyghte/ but openly pre-  
ched þe worde of god. and  
taught the feyth after in  
euery place: he þe was to  
so re so proude & so feers  
& soone after was so me-  
ke & so lowly/ þe he fell to  
þe grounde to euery cristen  
mannys fote that he tres-  
passed to. And mekely he  
sought hym of mercy with  
a full pacient hert/ wher-  
fore saynt Austyn lyketh  
hym to an vnycorne of  
kynde that bereth a hor-  
ne in his nose/ And with  
that horne he sleeth alle

þe bestes that he fygheteth  
with. Also he is soo feers  
in hym selfe þe there may  
no hunter take hym. but  
thus they wyll begyle hym  
they wyll aspye where þe  
vnycorne haunteth and  
ble to walke/ And there  
they wyll sette a mayde.  
And as soone as the vn-  
ycorne seeth the mayde/a-  
none by kynde he wyll  
fall downe/ and laye his  
hede in her lappe & then  
ne all his myght & stren-  
gthe is gone. And thenne  
they come and take hym.  
¶ Thus he sayth/ saynt  
Poule was fyrste so fers  
in hym selfe/ þe they durst  
not preche there as he  
was nor speke to him for  
drede. But whan our lor-  
de Ihesu Cryste shewed  
him swetnesse of his gra-  
ce/ and this fayr mayde/  
that is the lawe of holy  
chirche/ anone poule fell  
(downe to the

groude/ & was subget to  
all cristen people. herefo  
re holy churche was glad  
of his defendynge. He is  
set also in hyghe enlāple  
of hys amendyg/ for oure  
lord is so gracypous/ þ̄ all  
cristē peple may be laued  
þ̄ wyl forsake his myse  
lyuyng. & be conuerted.  
( Multo magis gaudiū  
erit in celo sup vno pecca  
toꝛe penitenciam agente  
q̄ sup nonaginta nouem  
q̄ nō indigent penitēcia )  
There is more Joye in  
heuen vpon one synner/  
doynge penaūce/ theñe vpon  
xcix. þ̄ dyde neuer syn  
ne. And therfore our lord  
wold þ̄ all were cōuerted  
& laued/ wherfoꝛe in hys  
ensample & comfoꝛte to  
all synfull peple/ he sette  
saynt poule to loke vpon  
for though a man had  
doo neuer so moche synne  
and he wold forsake his  
synne/and synne nomore

Theñe all the company  
of heuē maketh myrthe  
and melody of his con  
uersyon. As we doo here  
in erth of the conuersyō  
of saynt poule. But the  
re is moche people þ̄ loue  
more synne with luste &  
lykynge in this worlde.  
than they doo god. for  
there be many that wyl  
neuer leue synne. nother  
for loue of god/ nor for þ̄  
desyre of the blyss of he  
uen/ nor for fere of þ̄ fen  
de/ nor for drede of þ̄ pay  
nes of hell. ¶ But some  
saye that god wyl neuer  
lese that he hath bought  
soo dere with his passyō/  
but they that say soo ben  
not wyle. God wyl that  
none were lost. but be wa  
re thou lese not thy selfe  
for alle the whyle thou  
loueste more synne than  
god/ and haddest leuer to  
serue the fende than god  
þ̄ arte cause of thy owne



## De conuersione Sancti Pauli

dampnacyn. for whyle thou haste more wyll to serue the fende. & be his childe/thā goddis childe. Thou lelest thy self. and god hath ordeyned fēdes to tourment hem in euer lastyng peyne. But saint Gregory sayth/They þ shall be dampned/begyn her penaūce here in this worlde in part. & after her dethe contynueth for euermore. wherfore I tell you this Ensample.

### ¶ Narracio

¶ There was a man þ was an officer with a lord and stode acursed. and on a tyme as he rode to wardes a maner of his lordis/ he felle out of his mynde/ & vnbrydeled his horse. & led hym in to a maner of his lordis. and thenne anone þ baylyffe perceyued / how it was with this man þ he was dystraughte oute of his

mynde. and anone made the people to bynde hym to a post in a berne. Soo whan þ baylef & his seruantis had souped. he had one of his seruantes goo loke how þ this man dyde. & he wente to this man. and whan he come there he sawe thre grete blacke dogges pluckyng away this māns flesshe fro the bones/ theñe was this seruaut soo a ferde/ that vnnethe he had his mynde/ but wente to his bed/ & lay lyke there longe after. And on the morow whan the people come thyder as this man was bounde/ they fonde nomore of this man but his bare bones/ & alle the flesshe was clene awaye.

¶ Thus ye may see he þ cōtynuelly lyueth in synne may be full sure of a foule ende. And though his ende semeth fayre in the

lyght of a man/ Yet it is  
 ryght fowle in the lyght  
 of almyghty god & alle  
 his angellis. wherfore it  
 is nedefull for euery crys-  
 ten man and woman to  
 amende him whyle he is  
 here in this lyf. & hath ty-  
 me and space of amende-  
 ment. And he þ̄ dooth so  
 shal come to saynt poule  
 and be there with him in  
 everlastyng blysse. To þ̄  
 whiche god byng vs/ he  
 that deyed for vs and al  
 mankynde. Amen.

¶ De purificatione  
 Marie virginis

**G**od frēdis liche  
 a daye ye shall ha-  
 ue cādelmasse day  
 that day maketh mynde  
 & mencyon of oure lady  
 & of her sone. And specy-  
 ally in thre thynges. Of  
 our ladyes puryfycacyon  
 In sympons metyng. &  
 in candellis offryng. this  
 day is called the puryf-

cacyon of our lady/ in en-  
 glyshe it is the clenysng  
 of our lady. But for noo  
 nede þ̄ she had cherto/ for  
 she was encleded with  
 the werkynge of the holy  
 ghoost/ in conceyving of  
 her sone/ but there was in  
 her noo maner spote of  
 fylthe. But for that day  
 was the .xl. day from the  
 byrthe of her sone. And  
 was called in the Jewes  
 law/ the day of the pury-  
 fycacyon/ Not oonly for  
 our lady/ but for al other  
 wymmyn/ wherfore we  
 calle it the puryfycacyon  
 of our lady. ¶ The law  
 of þ̄ Jewes was liche/  
 that whā that a woman  
 was delyuered of a man  
 childe she was holde vn-  
 clene seuen dayes after/  
 thenne the law gaaf her  
 leue to go to her housbon-  
 de/ but yet she was vnde-  
 ne. xxxiij. dayes. But tyll  
 xliij. dayes were fulfilled



## De purificatione

she shold hold her with/  
oute the chirche with her  
offeryng/and choffer yng  
in thole dayes was of a  
ryche man a lambe/and  
for a poure man was a  
payre of turtell doues/or  
elles other doues. and so  
offred our lady with her  
sone/And yf a womā be  
delyuered of a mayden  
childe/ she sholde double  
all thole sam dayes afor  
sayde/þ is for to say/ the  
com yng to her husbonde  
& also the com yng to the  
temple/ & so this is þ re/  
son therof. for it is soo þ  
al grete clerkes saye/þ it  
is. viij. dayes after whā a  
woman hath conceived  
a manchilde. or þ the sa/  
me seed to rne in to blood  
& it is also. xxxiij. dayes  
after or it tounne to ony  
shap of man. And theñe  
god sendeth lyfe in to it.  
& yf it be a mayde child  
it doubleth all the dayes

bothe in tournynge in to  
blood/ And also in shape  
of body. And this is the  
cause. Eue that was the  
fyrst fourmed woman þ  
euer wrathed oure lorde/  
more than dyde the man  
adam/therefore she is the  
lenger in fourmēg. Th<sup>9</sup>  
for flesshely cōplexion of  
a man & woman/ she is  
vnclene in herself/therfo  
re this purysfycacōn is or  
deyned. But vnderstōde  
well þ our lady had no  
ne nede to this clens yng/  
for she cōcepued not with  
complexion of man / but  
only of the holy ghooste.  
soo that she was clene of  
all maner of fylthe tou/  
chynge consente of man  
But yet she went to the  
temple as other wymmē  
dyde. specpally for foure  
causes. The fyrst was to  
fulfyll scripture þ sayth  
thus ( Quanto maior es  
tanto humilia te ꝛc)

The hygher þ thou arte in degree. the meker thou sholdest make the. Th<sup>9</sup> dyde our lady for she wylte well þ she was moder to goddis sone of heuyn. & had so grete worthyppe passynge all other wymmen. yet she made her as the pourest woman that was in the cōpany. The seconde cause was. as she fulfilled the law of circūcysion of her sone. in the same wyse she fulfilled the purifycacyon. and in offrynge of her sone in þ temple/dooyng for him as other poure wymmen dyde for her children. The thyrde cause for to stope þ Jewes mouches lest they had sayd þ she hadde not done the lawe and so cast a grete sclaunder ayenst her in tyme comyng The fourth cause was to gyue Ensample to alle other wymmen/þ

they sholde come to chirche after the byrth of her children. & than ke god þ he had saued hem from deth in her traueplynge/ for in þ tyme a woman is in grete peryll of deth for there is noo syknesse in the worlde that gothe so nye deth. for thise causes holy chirche maketh mynde of our ladies purifycacyon. It maketh mynde also of þ comynge of Symeon & Anne. (Symeon ille senex diu vixerat et aspera anne  
**T**his Symeon was a passyng olde man. But he had prayed to god besely all his lyffe. that he sholde neuer dey tyll he had seen Criste bodely in this world. & soo he dyde & this anne prayed þ same. Also ye shall vnderstonde þ this anne was not oure ladies moder/ but a nother anne þ had



## De purificatione

husbondes leuen yeres/ & whan her husbonde was dede/ she wold not be wedded no more. But lyued tyll she was. lxxx. yere olde/ & serued god in y temple nyght & day/ & prayed y she myght see God or she deied/ & our lord graunted her. ¶ Therne whan oure lady come in to the temple with her sone/ the holy ghost warned Symeon & anne/ and anon they with moche Joye went ayenst hym. & broughte hym in to y temple. (Et symeon accepit eum in uas suas) And symeon toke hym in his armes/ with all y reuerence y he coude/ & myght/ and sayd (Nunc dimittis seruū tuū dñe secūdū verbū tuū in pace. &c.) ¶ Thou lord/ now suffrest thy seruaunt after thy worde in peas. And sco with all y worshypp and reuerence

that he coude/ he loued & thanked hym y he wold lete hym lyue so longe to see hym bodely with his eyen. where in mynde of this whan a woman cometh to chirche of a childe/ she abydeth at y chirche dore/ tyll the preest come & cast holy water on her. & taketh her in by y honde in to the chirche/ guyng her leue after to come to y chirche and to goo to her husbonde. for & they haue comened togyder before/ they muste bothe shryue hem therof. And take her penauece. ¶ Also holy chirche maketh mynde of candellis offrynge And as ye see it is a comyn vse for al cristen peple y be of conuentyente age to come that daye to chirche. & bere a candell brēnyng in procession/ As though they went bodely w<sup>th</sup> our lady

¶ But now ye shal here how this worshipful fest was fyrst founde. Som tyme whan þe romayns by grete myght & royall power conquered alle the world/for they had grete dominacōn/they were so proude/þe they forgate her god. & made hem dyuerse goddis after her own luste. And soo amonge alle they had a god þe they called mars/ that had be to fore a notable knyght in batayl. And so they prayed to hym for helpe. and for they wolde spede the better of this knyghte. þe pople prayed & dyde grete worshyp to his moder that was called februa/ after the whiche woman moche peple haue oppyny on that this moneth þe is called februarij. wherfore þe seconde daye of this monethe is candelmaste day. The romayns this

nyght wolde goo aboute the Cyte of Rome/ with fourches & candeles brennyng/ in worshyp of this woman februa/ for hope to haue the more helpe & socour of her sone Mars

¶ Thenne was there a pope þe was called Clergi⁹ & whan he sawe cristen peple drawe to this false maynētry/ & vntreue by leue. He thought to vndo this fowle vse & custome And tourne it in to goddis worshyp and our ladyes. And gaaf cōmaundement/ that alle cristen peple sholde come to chirche and offere vp a candel brennyng in the worshyp þe they dyde to. this woman februa/ & doo worshyp to oure lady and to her sone our lord Ihesu cryst. Soo that now this fest is solemply halowed thorough all cristendome. And eche crysten man &



## Marie virginis

woman of couenable age  
to come to chirche & offre  
vp her candellis/as thou  
ght they were bodely w<sup>t</sup>  
our lady/hoppege for this  
reuerence and worlhypp  
that they doo to our lady  
to haue a grete rewarde  
in heuen.and of her sone  
oure lord Ihesu cryste.  
& soo they may be lyker.  
& it be done in clene lyfe  
and with good deuocyon  
¶ A candell is made of  
weke & were. Soo was  
cristis loule hyd within  
the manhode Also þ fyre  
betokeneth the godhede.  
Also it betokeneth oure  
lady/moderhode & may/  
denhede/lyghte with the  
fyre of loue. Also it beto  
keneth euery crysten mā  
& woman þ dooth good  
dedes with good entente  
& parfyght loue & charp  
te to god & to all, cristen  
people/wherfore yf there  
be ony of you/ þ his can/

dell of charyte be quen/  
ched/ goo anone and be  
acordeth with his neygh  
bours. and lyght his can  
dell. And thenne offre it  
vp. for þ is goddis wyll  
¶ And yf ye do not thus  
ye shal lese all your me/  
de/ and youre mercyte in  
heuen.

### ¶ Narracio

¶ We rede in the lyfe of  
sayne Donstone./ how þ  
his moder whā she was  
with childe with hē/she  
come to the chirche vpon  
Candelmasse daye. And  
whan all the people had  
de gone a processyō with  
her candellis brennyng/  
and come in to þ chirche  
euery man & womā with  
his lyghte in his honde  
sodenly all the candellis  
in the chirche wente out/  
and a grete derknesse co  
me therwith/that vnne/  
the one myghte see a no  
ther/and whan they had

stonde so long full sore a  
gast. There come a fayr  
lyght from heuen. & ligh  
ted the candelles þ̄ saynte  
donstonis moder had in  
her hondis. and theñe of  
her all other toke lyghte  
in tokenyng that he was  
in her body þ̄ shold temp  
te many mēys charyte  
that before were queynte  
with enuye.

### ¶ Narracio

¶ Also there was a wo  
man/ þ̄ was deuoute in  
our lades seruyce. & ma  
ny tymes for our lades  
lake & loue þ̄ she had to  
her/ she gaaf awaye alle  
her best clothes. & wente  
in þ̄ worst herself. So it  
happened on a candelmasse  
day she wold feyne haue  
gone to churche/ But for  
she was not honestly a  
rayed she durste not for  
shame/ for she had done  
away all her best clot̄h  
theñe was she sorȳ þ̄ she

shold be without masse þ̄  
day. wherfore she wente  
in to a chambrie that was  
nygh her place. & there  
she was in her prayers/ &  
as she prayed she felle a  
slepe/ & theñe she thought  
she was in a fayr churche  
& sawe a grete company  
of maydens comyng to  
the churche. and one was  
passyng all other moche  
fayr/ & went tofore with  
a crowne on her hede. &  
she kneled downe & alle  
the other by her. Theñe  
come there one wyth a  
grete burde of candellis/  
& fyrst he gaaf the may  
den a candell that had þ̄  
crowne on her hede. & so  
after al thother maydēs  
þ̄ were in the churche. &  
theñe he come to this wo  
man. & gaf her a candel  
Theñe was she glad. &  
theñe she saw a prest and  
two dekenis wight wo ser  
ges brennyng in her han



## De purificac[i]one marie

des goyng toward þ̄ aul-  
ter redy to go to masse. &  
as she thought crist was  
the prest. & the. ij. dekens  
laurence & vyncent þ̄ ba-  
re þ̄ lerges/4. ij. yong men  
began þ̄ masse with a so-  
lempne note ¶ Thenne  
whā the gospel was red/  
the quene of heuen offred  
her candell fyrst of all to  
the prest. & thene al othe-  
r after her. & whan al had  
offred þ̄ prest abode after  
this womā to come and  
offre her candell. Thenne  
the quene sent after her &  
bad she shold com þ̄ prest  
abydeth her. & þ̄ messen-  
ger bad her com/and she  
sayd nay/she wold not le-  
ue her candel/but kepe it  
for a grete deuocōn/then-  
ne sent þ̄ quene a nother  
messenger & bad him say  
to her þ̄ she was vncur-  
teys for to tary þ̄ prest so  
lōg. & sayd but she wold  
come with goode wyll &

offre it/take it fro her. &  
she sayd nay. thene wold  
þ̄ messenger haue take it  
from her/but she helde it  
faste. & so bytwix hem. ij.  
þ̄ lerge brake in myddes  
& halfe þ̄ messenger had  
& chothe half þ̄ woman  
had with her. & in this  
wrastryng the woman a-  
woke of her slepe. & had  
half the lerge in her hon-  
de. And thenne she than-  
ked god & our lady her-  
self þ̄ she was not with-  
oute o gospell þ̄ day. and  
offred that candell to ho-  
ly chirche. (Et pro mari-  
mis reliquijs reseruatur)  
And for a grete ielyke it  
was kept euer after.

### ¶ Narracio

¶ Also there was a wo-  
man of euyl lyuēg & she  
dyde neuer good dede in  
her lyfe/but only founde  
a candell brēnyng before  
our lady. Soo it happed  
whā she was dede, fētes

come to her and toke her  
soule. & whan they were  
goynge/there come.ij. an-  
gellis & rebuked þ̄ fendes  
why they were so bolde  
for to take þ̄ soule with-  
oute dome. Theñe sayde  
they / there nedeth none  
she dyde neuer good dede  
Thenne sayd they/ take  
& brynge the soule before  
our lady/ & soo they dyde  
But whan it was foude  
that she dyde neuer gode  
dede/ she must nedis goo  
to helle. Theñe sayd our  
lady she foude a candell  
brennyng before me. and  
was euer her wyll whyle  
she lyued/ and therfore I  
wyll be as kynde to her/  
as she was to me/ & had  
an angel take a grete ser-  
ge & light it. & set it befo-  
re her in hell/ & our lady  
charged & commaunded  
that there shold no fende  
come there nye/ but lete it  
stonde brennyng for euer

more. to comforte alle þ̄  
ben in helle. Theñe sayd  
the fendes/they had leuer  
leue the soule than do so  
Thenne had oure lady  
take the soule & bere it to  
the body ayen so they dy-  
de. And whan she was a-  
lyue she bethoughte her  
on her streyghte dome/  
there as she was at. and  
went and shroue her to a  
preeft. & lyued long after  
& she amended her lyffe  
& was euer after a good  
woman & an holy

¶ De sancto Ma-  
thia apostolo.

¶ God frēdis/liche  
G a day ye shal haue  
sañt mathyes day  
that is goddis appostle.  
whiche hathe none euyg  
in certayne. But as cler-  
his saye/alle cristen peo-  
ple owe to faste the euyg  
though it be not set by  
gyll in þ̄ kalender. ¶ Ye  
shall vnderstonde whan  
p iij



## De sancto mathia

our lord was in erthe/ he  
chose. xij. apostles to here  
& to see al þ̄ he dyde here  
in erthe. for the Jewes  
were so harde to hym &  
ayenst hym þ̄ they wolde  
byleue no th̄g þ̄ he dyde  
And also for they sholde  
bere wytnesse after his  
ascension of þ̄ he dyde in  
erth/ for þ̄ Jewes wolde  
byleue no maner thynge  
but þ̄ might be proued by  
wytnesse. ¶ Therne was  
Judas scarioth one of þ̄  
xij. that criste had cholen  
to hym. Judas had a lyf  
tyll tofore slayn his own  
fader/ & lay by his moder  
& thenne come to crist/ to  
be his dysciple. But he  
was euer wont tofore to  
stele. and cowde not leue  
it. & he was wery anone  
of Crystys holy luyng  
and for grete couetyse of  
money/ he solde his lorde  
vnto the Jewes. for. xxx  
plates/ and whan he had

so done & saw that criste  
was take & demed to de/  
the/ Anone he felle in to  
dispeyre/ and went & hen  
ge hymselfe with a rope  
for the throte þ̄ spake the  
worde of treyson & gyle/  
þ̄ same throte was stran  
geled/ for he that dyde so  
fowle by his lordis lyfe.  
wolde haue sayde many  
an euyl worde after his  
lordis dech. by hym that  
dyde so fowle by his lyf  
And for þ̄ fende myght  
not draw oute his soule  
by his mouth/ for he had  
late kyssed the mouth of  
criste. therfore the fende  
brake his wombe & shede  
out his guttes. and then  
ne they toke his soule &  
bare it to helle. But our  
lord is soo ryghtfull and  
gracyous/ þ̄ he wyl euery  
good dede reward/ & eue  
ry synne punyshe. And  
that ye shall here by this  
Ensample/

## Narracio

**¶** We fynd þ̄ laynt bren-  
dan as he layled in þ̄ see  
he sawe this Judas lytte  
vpon a stone. & a clothe  
hangynge before hym/þ̄  
lay in the water. and oft  
bete h̄ in the face. theñe  
Brendan went it had be  
some holy man that had  
suffred that for grete pe-  
nauce/ And asked in the  
name of God what he  
was. Thenne answered  
he & sayd. I am Judas  
goddis traytoure/þ̄ haue  
this place of goddis gre-  
te grace and curtesy. for  
it refrestheth me of þ̄ gre-  
te hete that I suffre with  
in me. and for no meryte  
that euer I dyde deserue  
for me thynketh that I  
am in paradysse/while þ̄  
I am here. Theñe sayd  
brendan/why haste thou  
þ̄ stone vnder the & why  
dooth þ̄ bete þ̄ in þ̄ face.  
Theñe sayd he. I layed

this stone in a hye waye  
there as the comyn peple  
shold go/& they were ea-  
sed therby. And this is þ̄  
cause þ̄ I am ealed ther-  
by now This cloth was  
not myne owne þ̄ dooth  
me this refresthyng now  
but & it had be myn ow-  
ne/hit shold haue refrest-  
shed me moche more/for  
I gaaf it to a pour man  
**¶** Theñe sayd brendan  
how long hast thou this  
ease & refresthyng Theñe  
sayd he. Euery laterday  
from eynlong tyl eyn-  
long on þ̄ moine be done  
And fro cristmasse daye  
to the .xij. day. & fro ester-  
day tyll wytsunday. and  
in the assumpcion day of  
our lady & cadelmas day  
Theñe brendan thanked  
god þ̄ he is soo mercifull  
& gracypous in al thyng  
And anone he bad sayle  
forth fast þ̄ they were go-  
ne/for they shold here fy-



## De sancto mathia

dyngis soone after. And  
euery therwith come oute  
of an hyll many fendis/  
& casted many breennyng  
glemes of fyre in to þe see  
after hem/ þe see bren  
ned on euery syde of hem  
but god kepte hem soo þe  
they had no harm. thēne  
for this Judas was one  
of the .xii. apostles/ & the  
nombre of hem muste be  
fulfylled. thēne was crist  
steyd vp in to heuē. & the  
xi. apostles were togyder  
with many other people  
in a place/ Thenne layd  
peter to hē thus. Now al  
good men & bredery it is  
well knowē to you þe Ju  
das was one of the .xii. &  
by cause the nōbre maye  
not be inparfyte it is ne/  
defull to chole one of thi  
se .ii. men/ þe hath be with  
our lord Ihesu criste/ fro  
the tyme þe he was bapty  
sed vnto the tyme of his  
ascensio, to bere wytnesse

with vs of his vprysyng  
& of his doyng/ Thenne  
they let thise .ii. men Jo  
seph barlabas & mathye  
& caste lotte on hē & layd  
thus/ prayenge. O lord þe  
knowest the hertes of all  
men. shewe to vs whiche  
þe chocest of thise .ii. men/  
& the lotte fell on mathye  
& so he was in nōbre w/  
thoother xi. ¶ Thenne ma  
thye went in to myrie to  
preche the word of god/ &  
for he had the grace of þe  
holy ghost. he dyde myra  
cles & tored moche peo/  
ple to the feyth of criste.  
thēne was the fede loy &  
apered to the bysshop of  
the Jewes law in lyknes  
se of a yong childe with  
long heres & hore. & bad  
hē take mathye & do hē  
to þe deth/ or elles he wyl  
toke all the peple to the  
cristen feyth. Teenē the  
bysshop wexed inye wode  
for wrathe & sente four

he people to seke mathy  
and whan they had him  
they bonde his hōdes be-  
hynde hym/ & cast a rope  
aboute his necke and lad  
hym to pylon/ and there  
bonde hē fast with chey-  
nes of yren. ¶ Thēne þ  
nyght after our lord Jhe-  
su crist come to him with  
a grete lyght. & loosed his  
bondes. & whan he had  
well comforted hym/ he  
opened the pylon dore &  
bad him preche the feyth  
and spare for noo man.  
thēne there as he preched  
were some þ withstode  
hym & letted other that  
wolde haue toined to the  
feyth. thēne sayd mathy  
to hem. I tell you before  
he shall falle downe to  
hell pytte. & so anone in  
lyght of all men/ therthe  
opened & he sanke down  
in to hell body & soule &  
was neuer seen more of  
hem. ¶ Thēne was the

people sore agast of þ ly-  
ght & tourned to þ feyth  
a grete nombre of hem.  
Thēne whan þ byshop  
herde therof they toke hē  
& bōde hē & sent men to  
throw stones at hē. And  
whā he was nye dede/ he  
bad cristē peple to bere þ  
stones that he was stoned  
with in to þ graue with  
hym. In wytnesse of his  
martyrdom. & he kneled  
down & helde vp his hon-  
dis to god & sayd O lord  
I beleche þ take my spy-  
ryte. & gaaf vp the ghoit  
¶ Reynold of chestre in  
his cronycles. tellet a no-  
ther myracle lyke this &  
sayth/ whā saint wolston  
vysyted his byshopriche  
the peple brought a man  
before him/ that dyde his  
neyghbours moche dylea-  
se/ and wolde neuer be in  
peas/ prayng the byshop  
to chastyse hym. ¶ And  
whan the byshop hadde



## De annūciacione marie

preched this mā. he was  
euer lenger þ worle. the  
ne the byshop & alle the  
people prayed to Saynt  
mathy to shewe som my  
racle by this man what  
he was worthy to haue.  
Thene anone in syghte  
of all þ peple there come  
oute of þ erthe. ij. fendes  
with breunnyng hokes. &  
pulled this quyk man  
downe to helle. & whā he  
was gone the peple were  
releued/and had rest and  
peas euer after. ¶ Amen

### ¶ De Annūciacione/ Marie virginis

**G**od frēdis luche  
a day ye shall ha  
ue anhye & solemp  
ne feste in holy chirche þ  
annūciacyō of our lady  
and he þ hath auowed or  
Joned in penaūce muste  
faste theuy. ¶ Ye shall  
vnderstonde þ it is called  
þ annūciacyon for this  
cause. for þ fader of heuē

lente his angell gabryell  
(Missus est angelus ga  
briel a deo in ciuitatē cui  
nomen Nazareth) In  
to the Cyte þ was called  
Nazareth/ to our lady þ  
was new wedded/by the  
byddynge of god & reuela  
cyon of the holy ghost/to  
a man called Joseph &  
as she was in her cham  
bre in her prayers/ than  
gell gabryell come to her  
& sayd. Our lord is with  
the. Thene was she gre  
tely astonyed of this gre  
tyng ¶ For there was in  
þ countrey a man þ cou  
de moche witche craft. &  
so with helpe of fēdis he  
made hymselfe lyke an  
angell/ And come to dy  
uerse maydens and sayd  
he was sent from god to  
hem on his message. and  
so oft tymes lay by hem  
& dyde hem grete bylony  
¶ Thenne whan our la  
dy herde tel of that may

she was a drad lest it had  
 be he. for she had spoke  
 with noo angell before.  
 nor there were noo suche  
 wordes ne suche gretyn-  
 gis made neuer none to  
 her before. ¶ These ga-  
 bryell the angell comfort-  
 ed her & sayd (De time  
 as maria inuenisti grāz  
 apud dñm.) Drede not  
 mary/for sothe thou hast  
 founde grace at our lord  
 for amonge all þ wpm/  
 men/our lord hath chose  
 the/ for to be þ moder of  
 his sone. And hym thou  
 shalt conceyue by feythe/  
 & by loue of the holy gho-  
 st. without ony dede of  
 man þ shall shadow the  
 and quenche all fleshely  
 lust & tende the lyght of  
 ghostly loue þ thou shalt  
 conceyue the sone of the  
 hyghe god. And th⁹ thou  
 shalt be bothe moder and  
 mayde. & soo was neuer  
 none before. ¶ Thenne

anone oure Lady herde  
 these wordes. & anon ther  
 with come a spyrytuell  
 swetnesse & Joye in her  
 herte/þ anon or ony erth-  
 ly man coude tell it/& so  
 with all the reuerence of  
 meknesse that she coude  
 she answerd thus aye &  
 sayd (Ecce ancilla dñi  
 fiat michi secundū berbū  
 tuum) Soo here goddis  
 owne mayde redy to doo  
 goddis wyll/ prayenge it  
 may be to me right as þ  
 sayst. Thus that blyssed  
 body conceyued our lorde  
 Ihesu cryste in euerlas-  
 tynge Joye to alle the  
 world. ¶ Thus I may  
 lyken our lady to a precy-  
 ous stone called onyx/ &  
 it is as clere as ony crys-  
 tall. and shall of kynde  
 whan the sonne shyneth  
 hete on hym/ he opcneth  
 & receyueth a droppe of  
 the dewe of heuen in to  
 hym/& closech ayene tyll



## De Annunciacione

ix. monethes after. & the  
ne it openeth and falleth  
oute a stone of the same  
kynde. & soo closech aye  
as euer it was/and neuer  
openeth after. Thus our  
lady was as clene as ony  
crytall/ for the hote loue  
of the holy ghost. at .ij. ix.  
monethis ende / she was  
delyuered of her sone our  
lord Ihesu criste. & was  
after as clene mayde as  
she was tofore ¶ Thenne  
whan .ij. angell had done  
his message/ he went his  
way to heuen. & our lady  
went to her colyn elyza  
beth/ .ij. was grete w<sup>th</sup> chil  
de/ with saynt Johā bap  
tyste. And whā she come  
to elyabeth/ she gret her  
mekely/ & as soon as our  
lady spake to elyabeth.  
the childe in elyabethis  
wombe pleyde & made  
grete Joye/ for he saw .ij.  
oure lord had take man  
kynde & was come to saue

hem .ij. was lorn. Thenne  
oure lady dwelled there  
with elyabeth her colyn  
tyll .ij. tyme .ij. saynt Jo  
han was borne/ and was  
mydwife to elyabeth. &  
toke laūt iohā frō therth  
and there she lerned al .ij.  
her neded for to knowe/  
ayenst .ij. tyme .ij. her sone  
shold be born. & was par  
fyte ynough therof. then  
ne mekely she toke her  
leue & went home ayene  
to nazareth. ¶ Thenne  
thought Joleph he wold  
go loke how his wyf dy  
de. & went to warde her/  
& whan our lady herde  
of his comyn/ she went  
ayenst hym & gret hym  
full mekely. But whan  
Joleph saw her grete w<sup>th</sup>  
childe/ he merueyled gre  
tely/ how .ij. myght be. for  
well he wylte it was not  
his. for he had neuer par  
te of her body in .ij. degree  
for he knewe well .ij. she

had made a vowe before  
 þ she wolde neuer haue  
 parte of mannis body/ &  
 thoughte how þ he was  
 made to wedde her by þ  
 byddyng of the holy gho  
 ste and grete myracle she  
 wynged/ & thoughte right  
 in his herte he was not  
 worthy to dwelle in her  
 company/ & thoughte in  
 his herte to haue gone  
 home ayen/ & to leue her  
 there. Thenne come an  
 angell to hym & sayd/ be  
 not aferde to take Mary  
 thy wyfe to thy kepyng/  
 for it is of the holy ghost  
 þ is quicke in her body.  
 for þ shall be keper and  
 norysshher to her childe &  
 whan it is borne/ calle it  
 Ihesus) for he shall be  
 sauyour to al the worlde  
 ¶ Thenne ye shall vn  
 derstode/ þ for .iiij. causes  
 as saynt Ambrose sayth  
 our lady was wedded to  
 this olde man Ioseph.

¶ The fyrst was yf she  
 had conceived withoute  
 wedlocke/ þ Jewes wold  
 haue sayde / þ she had be  
 an euyl woman of her  
 body/ & so haue stoned her  
 to dethe. ¶ The .ij. cause  
 was/ for she was so sham  
 fast/ that & she had herde  
 ony haue put ony defa  
 me to her/ she wold haue  
 deyed for sorow. ¶ The  
 .iij. cause was for Ioseph  
 sholde bere wytnesse of  
 her maydehode. The .iiij.  
 cause for Ioseph sholde  
 helpe her at her byrth/ &  
 bryng her to bethleem/ &  
 after in to Egypte. & soo  
 ayen in to her own coun  
 trey. for thise .iiij. causes  
 she was wedded to this  
 olde man Ioseph. & also  
 to begyle the sende/ þ he  
 sholde not knowe hē fro  
 a oher childe ¶ Now ha  
 ue ye herde of the annū  
 cyacyon. There be some  
 people þ aske a questyon



## Marie virginis

why there stondith a wyne potte with lylles bytwene our lady & gabriel the angell at her saluta-  
cyon. This is the cause for our lady at her saluta-  
cyon conceyued by feyth

### ¶ Narracio

¶ It befelle thus vpon a cristmasse day þ a cristen man & a Jew sat togyder & spake of the concepyon of our lady & as they were there stode a wyne pot tofore theþ w<sup>t</sup> a lylle therein. theñe sayd the cristen man/ we byleue þ our lady conceyued lyke as this lylle conceyueþ colour of grene. and after byngeth forth a whyt flour without crafte of man or ony peyrēg to þ stalke. ryght so oure lady conceyued of þ holy ghoost. & after broughte her sone our lord Ihesu criste without ony wem-  
me of her body þ is flour

& chefe of alle wymmen  
Thenne sayd the Jewe whā I see a lylle spryng out of þ dede stalke that stōdeth in this pot/ theñe wyll I byleue þ þ sayste to be true. & anone ther-  
with sprang a white lylle oute of the dede stocke. þ stode in þ same wyne pot  
And whan þ Jewe saw that anone he fell down to the grounde vpon his knees & sayd thus. Lady now I see wel that thou conceyued with the holy ghooste oure lord Ihesu crist goddis sone of heuē  
And þ were clene mayden bothe before þ byrth and also after the byrth  
And soo anone he was crystened. And soo after he was a full holy man  
And this is þ cause wherefore that the potte with the lylle is sette bytwene oure lady and the angell for right as þ Jewe dis-

puted w<sup>th</sup> the cristen man  
of the maner of the con-  
cepcon. So our lady dyl  
puted with the angell of  
the maner how she shol-  
de conceyue/and be bothe  
moder and mayde or she  
consented therto. ¶ The  
ne ye þ wyl fast the fyue  
euens of our lady/in wor-  
shypp of her. v. Joyes þ  
she had of her sone The  
fyrste whan she cōcepued  
of þ holy gholste/ & knew  
þ she was moder to god-  
dis sone of heuen. The  
seconde was on cristmal-  
se day/whan she was de-  
lyuered of her sone with-  
oute ony peyne of her bo-  
dy/for as she concepued  
without lust of her body  
also was delyuered with-  
oute peyne of her body.  
The. iij. Joy was on el-  
ter day whan her sone ro-  
se from deth to lyfe. & co-  
me to her & kyssed her &  
made her more Joyefull

of his vprylyng/than she  
was sorow of his deth The  
iiij. Joye whan he steyd  
vp to heuē on holy thurs-  
day in the same fleshe &  
blode þ he toke on her bo-  
dy. The. v. Joye was in  
her assumpciōn whan she  
saw her sone come with  
grete multitude of angel-  
lis & sayntis to fette her  
to heuen. & to crowne her  
quene of heuen/ & empe-  
resse of helle/ & lady of þ  
worlde/ & so all þ ben in  
heuen shall doo her reue-  
rence and worship. & all  
that ben in erthe shal. do  
her seruyce ¶ Thise ben  
the fyue Joyes that oure  
lady had of her sone. &  
ye shal vnderstonde þ he  
that wyl gret our Lady  
with fyue Auees/shal ne-  
uer com in to the peynes  
of helle

## ¶ Narracio

¶ We fynde wreten of  
an holy mayden/ þ was



## De sancto Georgio martyre

deuoute in our ladyes ser-  
uice/ & euery daye greted  
her with fyue Joyes. the-  
ne it happed so on a day  
þ she fel leke/ & felte her  
selfe well þ she sholde be  
dede. & for fere she sygh-  
ed wonder sore / & made  
grete mone/ for by cause  
she wylt not wheder she  
sholde go after her dech.  
Thenne come oure lady  
to her & sayd/ why arte þ  
loo sorp þ hast made me  
loo glad/ gretynge me w<sup>th</sup>  
Joyes that I had of my  
sone/ therfore be not sorp  
but know well that thou  
shall goo with me in to  
euerlastyng blyss & Joye  
withoute ende.

### ¶ Narracio

¶ We fynde of Saynte  
gylberte/ þ on a tyme he  
was nye dede of þ quyn-  
cy/ And whan his throte  
was so grete/ & well nye  
dede þ he myght not ta-  
ke breth. Our lady come

to hym/ and sayd to him  
Gylbert my seruaunt it  
were euyl do þ they thio-  
te sholde suffre penaunce  
þ had soo oft tymes gla-  
ded me with Joyes/ and  
anone she toke her fayre  
pappe & mylked on his  
throte & went her waye/  
& anon therwith he was  
hole and thanked our la-  
dy euer after.

### ¶ De sancto Georgio martyre

¶ God frendis luche  
a day ye shal haue  
saynt Georgis daye the  
holy martir/ it is wreten  
in his lyfe / þ there was  
an horryble dragon bely-  
de a cyte that was called  
cyrme/ of the whiche dra-  
gon men of þ Lyte were  
sore aferde/ in soo moche  
þ by couleyll of þ kynge  
euery daye they gaaf hē  
a child and a shepe to ete  
for fere lest he wolde ha-  
ue come in to the Lyte.

¶ Thenne whan alle the children & þe shepe were nye etc./for by cause þe kyng hymself gaaf hem þe same counseill they constrained hē þe he had but a doughter to gyue her to þe dragon. Thenne the kyng for fere of þe people with wepyng & grete sorow makynge/delpyuered hem his childe/& sent her forth to þe place. there as they were wont to set her owne children. & a shepe with her to abyde tyll þe dragon come. But than by thordynauce of god/ saynte George come rydyng þe way. & whan he sawe this damoyzell in her aray. hē thought she was a woman of greate byrth. & asked her why she stode there with that shepe in suche aray soo moynng Thenne answered she & sayd/gētyl knyght well maye I moine

& make sorowe. for I am kyngis doughter of this cyte/ & now I am set here to be deuoured of a dragon þe hath etc all þe children of this Cyte. and be now destroyed/& now he must haue me. for my father gaaf hē counseyl thereto. & therfore gentyl knyght ryde hens & saue thy selfe. leest þe dragon slee bothe the & me. Thenne sayd george/damoyzell þe were grete shame & bylony to me/þe am a knyght well arayed/& sholde flee & þe a woman & sholdest abyde. ¶ Thenne wyth that the dragon put oute his hede at an hole / and spytteed fyre. & profered batayle to george. Anone george made a sygne of the crosse before him and set the spere in the reest/& with greate myghte bare downe the dragon to the grounde. And thenne he



## De sancto Georgio martyre

bad the damoysele bynde  
this dragon with her gyrdell  
aboute þe necke. & led  
it with her in to the cyte  
& so the dragon folowed  
after her as it had be a  
hounde made to bow pa-  
cely: but whan the pe-  
ple of the cyte saw þe dra-  
gon come / they fled for-  
fere awaye. thene george  
called the people ayene &  
sayd to hem / be not aferd  
for and ye wyll beleue in  
crist & take cristendom I  
wyll saue & slee this dra-  
gon and delyuere you of  
your enemye / thene were  
they so glad þe anone. xx.  
M. men without wyemen  
& children were cristned.  
And the kyng & þe quene  
were fyrst of all with al  
his hulholde / & thene ge-  
orge slee þe dragon / & bad  
the peple reioyce to him  
& drawe it oute of þe cyte  
þe the sauour of it dyde þe  
peple no harme. Thene

george bad þe kyng edefy  
chirches in every corner  
of his londe & be lusty to  
goddys seruyce / and to ho-  
nour & worshipp all the  
people of holy chirche. &  
euer haue cōpassyon & be  
sory for hem þe be pour or  
in ony dysseale. Thenne  
whan George had done  
thus and had toined all  
the londe to cristen feyth  
he herde of an emperour  
þe hyght dyoclesyan / how  
he dyde many cristen men  
to deeth / thene he went to  
hym & rebuked hym of his  
curled dedes. Thene the  
emperour cōmaūded to put  
george anone in to prysō  
& to laye hym vpryght  
& to laye a mylstone vpon  
his brest to presse hym to  
deeth. Thene george pray-  
ed to god for helpe / & our  
lady kept hym þe he had  
no harme in no parte of  
his body. & whan the em-  
perour herd therof. he dyde

twoo wheles/ & put hem  
full of hokes. & George  
was set in þ myddes by  
twene hem. ij. & theñe þ  
wheles were torned. & so  
to rase his flesshe fro the  
bones. and whan george  
was in this torment/a  
none he prayed to god of  
locour & helpe. Anone he  
was holpe. & theñe they  
put hym in to a hote ly  
me kyllle and closed hym  
therin/ for he shold haue  
be brente/ but anone our  
lord torned it to colde. &  
there he was. iij. dayes. &  
theñe they went to haue  
fonde hē brent/ & he was  
saaf fro alle maner har  
mes & was mery. Theñe  
he was brought forth &  
sette byfore thempour.  
& George reprieued hym  
of his false goddis/ & say  
de to hym they were but  
fendis without myght &  
power. ¶ Thenne them  
peroure made to bete his

mouth with stones tyll  
he was to powned. & ma  
de to bete his bare body  
with drye belomes/ and  
tyll the flesshe felle from  
the bones. & the peple my  
ghte see his guttes. yet af  
ter they made hē to dryn  
ke venym that was ma  
de stronge for the nones/  
for to haue peyned hē to  
deth. And whan george  
had made a signe of the  
crosse. he drake þ poplon  
without greyf. in somo  
che þ the man þ made þ  
poplon tourned to cristen  
feyth/ & anon he was do  
ne to deth theñe þ nyght  
after as George was in  
pylon god come to hym  
& sayd. George be of go  
de comforte to morow þ  
shalt make an ende. and  
come to euerlastyng Joye  
& blyss/ & set a crown on  
his hede/ & gaaf hym his  
blessyng. Thenne on the  
morow for he wolde not



## De sancto Marco

doo worlshyp to the false  
goddis/ theperour made  
to smyte of his hede/and  
theñe as theperour wold  
haue gone to his palays  
there come a fyre lyght/  
nyng/ and brente hym &  
all his people. ¶ We fyn  
de in a story of Antyoche  
wryten/ þ belyde Jheru  
salē a fayr yong knyght  
appered to a prest & sayd  
I am saint George/and  
a leder of crysten people.  
and cōmaunded þ prest  
that he sholde bere with  
hym his relykes/ & come  
with hym to the syge of  
Jherusalem. But whan  
they come to the walles/  
the hethen people therin  
were soo strong/that the  
cristen durst not come to  
the walles. Theñe come  
saynt George clothed in  
white/and made a crosse  
on his brest/and went vp  
on the ladder. and bad þ  
crysten people come after

hym. & soo with þ helpe  
of saint George they ga  
te the cyte of Jherusalē  
And slewe al the hethen  
people that were founde  
there. ¶ And therfore lete  
vs praye to saynt George  
to helpe vs ayenste oure  
ghostly enmye/nou and  
euer. ¶ Amen.

### ¶ De sancto Marco Euangelista

¶ Dod frēdis/ luche  
**G**a day ye shall haue  
saynte Markis  
day, þ was one of the .iiij.  
euangelystys/ that wrote  
cristys gospel/ & preched  
hem to the peple. Then  
ne Marke was fyrste an  
hethen man/and after he  
was crystened of Saynt  
Peter. & he made hym to  
goo & preche to þ people  
goddis worde. And theñe  
for he was so holy a mā  
the peple wold haue had  
him to be a prest. But he  
was so meke in hymself

that he made one of his  
thombes to be cut of. for  
he thoughte he was not  
worthy to be a preste/but  
for god wold haue it soo  
Saynt Peter wyth grete  
instaunce made hym take  
thorder of presthode vpon  
hym. Thenne was he be  
ly bothe day & nyght to  
preche the worde of god/  
& all þ he sayd with wor  
de/ he confermed it with  
goode ensample. & with  
doyng of grete myracles  
¶ Thus by the inspyra  
cyon of the holy ghost/he  
wente in to the Cyte of  
Alysander/ for to tourne  
the people to the feyth.  
Thenne whan he come  
to the Cyte/ vnneth þ he  
was entred in to the cyte  
his shoo brast & therby he  
wyste well þ he sholde be  
dede. theñe he saw a mā  
lytte and cloute shone to  
pour peple/ & marke pray  
ed him to mende his sho

Thenne for this mā was  
pour/hē thoughte it was  
almesse to helpe hym at  
þ tyme. & toke his shoo &  
began to sewe/and anon  
with his nalle he hurte  
his honde. And what for  
ache & for grete payne he  
sayde god helpe/ & whan  
Marke herde þ he called  
to god/anon marke pray  
ed to god for hym. And  
theñe Marke spytted on  
the erthe & blessyd it and  
anoynted his honde ther  
with & sayd (In nomie  
patris Iesu cristi fili dei  
viri sanetur man⁹ tua)  
In the name of þ fader  
Ihesu crist the sone of þ  
quycke god/thy honde be  
hole/ Vocabat aut homo  
ille ananias) forsoth þ  
man was called ananya  
And whan ananya saw  
suche vertue in marke he  
prayed hē to dwell styll  
with hym (Commora  
tusqz ibide duob⁹ annis)



## De sancto Marco

And there he dwelled. ii. yeres & crystened hym & all his hulholde/ & afterward for grete holynesse y<sup>e</sup> Marke saw in this mā he made hē archbishop  
¶ Thenē the peple saw how that marke preched in the cyte/ they toke hē And teryd a rope aboute his necke/ and drew him amonge stones/ tyll the flesshe fell to therche and sayd/ draw we the bugul to the bugull place. Soo whan he was draw nye to the dethe/ thenne they put hym in to pylson tyl on the morow. Thenē y<sup>e</sup> same nyght crist come to hym in to pylson & sayd Peas be to y<sup>e</sup> marke myn euangelyst. be not agast/ for I am w<sup>th</sup> the. Thenē on the morow they come & fette him out of pylson & drew hym tyll he was dede. And whan he sholde deye he sayd( In ma

nus tuas domine ) And soo gaue vp the ghoſte. & afterward they wold biē ne his body. And thenne there come such an erth quake with a lyghenynge & thonderynge. that there durst no man abyde thenne in the nyght crystē peple come & toke markys body & beryed it. Thenē felle it soo y<sup>e</sup> euery cristen lond halowed saynt markys day saue one cōtrey that is called appolonya the whiche cōtrey was so greued with hete and drought/ that al the cōtrey fayled theym of frute/ so that they were well nye famysshed/ and there come a voys from heuen And bad theym halowe saynt Markys day. and thenē they shold be comforted/ & they dyde soo/ & anon god sent hē plente of alle maner of frutes ynough. ¶ Now it is to

wpte why we shold faste  
this day. and goo in pro  
cessyon/we rede in the cy  
cle of Rome on this day  
fel suche a qualme & a so  
deyn dethe/that whan a  
man yaned or gaped or  
sneled anone he deyed/ &  
there deyed many soden  
ly. ¶ Thenne was there  
a pope þ was called pel  
lagius) þ cōmaunded all  
cristen people þ whan he  
yaned euery man sholde  
make a crosse ouer his  
mouth/ & whā ony man  
herde a nother snele. he  
shold saye crist helpe the  
& so many were saued/ &  
there he made the people  
go a processyon & so pray  
eng to all the sayntis of  
heuen to pray to god for  
hem/ and soo they dyde.  
Thenne come after saynt  
gregory & made hem do  
the same on saynt Mar  
his day/to halow & faste  
& goo in processyon, and

canonysed it to be done  
for euermore ¶ Thenne  
come there a pope þ was  
called liberius) in his ty  
me alle maner frutes in  
tyme of the yere of grete  
tenderneſſe of it self/toke  
grete harme/ so what by  
thonder lyghnyng and  
vnynde hetes / by stor  
mes/myldewes/ by wor  
mes/ & by long taylde fly  
es/ for grete vengauice þ  
anone after Ester day þ  
peple toined ayen to her  
olde synne/haupng no re  
warde of the sacrament.  
whiche they haue recey  
ued therfore god sent mo  
re vengauice this tyme  
thā in ony other tyme of  
þ yere/ wherfore this ho  
ly pope to put away alle  
chile thyngis/ & in especy  
all/goddis wreche fro þ  
people/he cōmaunded to  
all cristen people to halo  
we & to fast & go in pro  
cessyon/and he that sayd



## In die Philippi et Jacobi

that it is made by a con-  
stytucion is acursed tylle  
he come to amendement  
¶ And therefore I charge  
you & counseyll you al þ  
thynke to be saued/ bepe  
this day after the rule of  
holy chirche.

¶ In die Philippi  
et Jacobi aplox:

God frendis/ such  
a day ye shal haue  
the fest of phylpp & Ja-  
cob/ the whiche were holy  
apostles. but for this fest  
cometh within the fest of  
Ester/ ye shall not fast þ  
euyn. But ye shall come  
to chirche & worshyp god  
and the holy Appostles.  
¶ Theñe ye shall know  
well þ phylpp was ordey-  
ned by all other apostles  
to goo in to the countrey  
that was called Sytha.  
to preche to þ vnbeleued  
peple. but whan he come  
thyder & preched ayenste  
the mawmetis that they

were fendis/ & no goddis  
And soo they toke hym.  
and ladde hē to her tem-  
ple/ and wolde haue con-  
streynd hym to doo sa-  
cresyce ¶ Theñe as they  
were bely to doo hym dy-  
seale/ sodenly a greie dra-  
gon come oute of þ erthe  
& slewe thre of thise myl-  
byleued people. and vene-  
med the people soo wyth  
his brethynge/ that there  
fell on hem suche a syke-  
nesse / that the woo and  
þ sorow þ they had/ they  
cryed after helpe. Then  
ne sayde Philyp to hem  
yf ye wolde be holpen &  
heled of your syknesse/ &  
also thise men rered frō  
deche to lyfe. fyrste caste  
downe the mawmetis &  
set in theyr stede crosses  
there as oure lord-dyed  
vpon/ & doo it worshyp/  
Theñe they dyde so. for  
they were glad to be hol-  
pen of her sykneses. & as

soone as they had doo so  
they were holpen. & then  
ne philipp prayed to god  
for thise thre men to rey-  
se them fro deth to lyfe.  
(Tunc precepit philipp<sup>9</sup>  
draconi vt in locum suū  
redescenderet) Thenne  
phylippe comaunded the  
dragon to goo downe to  
his place aye/and neuer  
dylease man more. The  
ne the curled people of p  
cyte saw p phylpp wolde  
haue tourned all the peo-  
ple toke hym/ & dyde hū  
vpon a crosse/ and so on  
a crosse he deyed. & went  
to euerlastyng blyss.  
Amen.

¶ Of saynt James  
¶ Now shall ye here of  
Jacob that was called a-  
monge p appostles (Jaco-  
bus minor/ p lesse James  
for to know fro Jacob<sup>9</sup>  
maior) James the more  
was saynt Johan euan-  
gelystis brother. but whā

Jacobus or James p is  
all one name/was called  
cristis owne broder. for  
he was so moche lyke to  
crist. Theñe whan p Je-  
wes wold haue take cris-  
te/ they cowde not know  
one from a nother. Suc-  
as Judas betrayed crist  
with kysynge/ crist was  
knowen & taken ¶ This  
James was so holy fro  
the tyme p he was borne  
that as long as he lyued  
he neuer drake wyne/ ale  
ne syder/ ne bere/ nor noo  
maner of drynke / that  
myght make a mā dron-  
ke/ ne neuer tte fleshe ne  
his hede was neuer sha-  
uen. He vled neuer to be  
baymed with oyle as the  
maner is of they couñtre  
for hete of the sonne/ nor  
he ware neuer no lynnen  
clothe. & he lay vpon his  
knees prayng for the pe-  
ple/ that his knees were  
so thpycke that they were



## In die Philippi et Jacobi

bolleu out lyke a camell  
This was þ̄ fyrste man  
h̄ at euer longe masse in  
bestymētis as prestes do  
now. ¶ Thenē it fel soo  
þ̄ tyme in the cyte of Jhe  
rusalem by þ̄ dede of cris  
tys deche. þ̄ it must nedis  
be dystroyed/werfore this  
holy man James was  
made bysshop of the cyte  
of Jherusalē/ and there  
he was lefte to preche &  
to torne þ̄ peple to better  
lyuing/but for they were  
so combred with synne þ̄  
they had none other gra  
ce of amendement/ But  
nedis for the prophecy of  
crist must be fulfyllid/ &  
the cyte dystroyed/wher  
fore thise men toke saint  
James & set hym on an  
h̄ye place/prayng him to  
preche the feyth of Crist  
for moche of the people  
were turned to crist. and  
he stode vp & preched by  
goode reason/how alle þ̄

byleued not in crist shold  
be dampned at the daye  
of dome in to helle pytte  
¶ Thenē þ̄ maysters of  
the Jewes bad cast him  
downe frō the h̄ye place  
þ̄ he stode in/ & w<sup>f</sup> stones  
they bete hym downe tyl  
he was dede. Thenne he  
knelid on his knees pra  
ge to god to fo:gyue hem  
his dech. and therwith a  
curled man with a staaf  
smote hym on the hede  
þ̄ the brayne fell out. & soo  
in thise wyse he gaaf vp  
þ̄ gholte ¶ Thenē after  
for vengauce of Cristis  
dech/ & for this holy mā  
nys dech. the cyte of Jhe  
rusalem/ þ̄ was þ̄ tyme þ̄  
grettest cyte of þ̄ worlde  
and neuer lyke for to ha  
ue be wonne/soone after  
was dystroyed/ in to the  
vtermost. In so moche  
that the stones of alle  
the wallcs of the Cyte  
was turned vp so downe

make as our lord Ihesu  
 sayd. xl. wynter before. þ  
 it shold be so. & it was. &  
 the Jewes were dryuen  
 out in to diuerse countreis  
 in so moche þ all þ kyng  
 domes were dystroyed. &  
 yet ben vnder other kyn  
 gis. & euer shal be subget  
 tes & no possessyoners. yet  
 ye shall here more of the  
 destruccō of this cyte of  
 Iherusalē. to shew how  
 vengable god is to hem  
 þ be glad to shede cristen  
 mēys blood as they we  
 re. whan god wold haue  
 take vengauce of þ cyte.  
 ¶ It happed so þ a man  
 of pylatis the whiche dy  
 de criste to deeth come fro  
 Iherusalē towards Ro  
 me. but the tempest in þ  
 see toke hym & droue hē  
 vp on a londe by a tēple  
 with grete tempest. And  
 there dwelled a grete lor  
 de þ was called Vaspas  
 sian. & for this cause he

was called soo for he had  
 a malady in his nostril/  
 lis. there dropped oute of  
 hys nose wormes // lyke  
 wasps. Theñe sayd va  
 spasian to this man. fro  
 what countrey comest þ. &  
 he answered him & sayd  
 fro Iherusalē. & wolde to  
 wardes rome. theñe sayd  
 Vaspasian. I am glad  
 therof. for I haue herde  
 say þ there be many go  
 de leches in the countrey  
 wherfore I wold well þ  
 þ coudest hele my. & yf þ  
 doo not hele me. þ shal  
 be dede. ¶ Theñe answe  
 red he & sayde. I am no  
 leche myself. but he that  
 heleth all syke & repleth  
 the dede to lyfe he maye  
 hele the. And yf þ be his  
 wyll. Who is the sayde  
 Vaspasian. Syre sayde  
 he. Ihesu of Nazareth þ  
 Jewes haue slayen and  
 yf þ wyll beleue in him  
 thou shall haue all that



## In die Philippi et Jacobi

þ wylle desyre / & be hole.  
¶ Thenne sayd valpar-  
tyan. I beleue verely as  
thou sayst þ he may hele  
my / þ reyleth men from  
deth to lyfe. And anone  
with that worde he was  
hole / thenne was he glad  
that he was hole. Then  
ne anone he sente a man  
to the emperour of rome  
& gate lycence & leue to  
dylstroye the cyte of Jhe-  
rusalem. and he gadered  
a grete multytude of peo-  
ple / & Tytus þ was his  
owne sone with hym &  
wente to Jherusalem.  
¶ There in the meane  
while þ he besyged þ cyte  
theperour deyed. & there  
he was chosyn emperour  
& corned aye to Rome.  
and left Tytus his sone  
there to dylstroye the cyte  
¶ Thenne Tytus laye so  
sore to the cyte / þ he enfa-  
myshed the. in so moche  
that they ete her shone &

theyr botes / And þ fader  
toke mete fro the sone / &  
the sone from the fader.  
And eyther toke it from  
others mouth / the hous-  
bonde from the wyfe / the  
wyfe fro the housbonde.  
¶ There among all o-  
ther there was a woman  
of grete byrth / & was co-  
me of gentyll blood. and  
had a yonge childe / & for  
hunger she sayd / my dere  
child I haue suffred more  
peyne for the than euer þ  
didest for me. wherfore it  
is more reysyn þ I ease  
my hunger on the than  
though I deyed & þ also  
& so toke her child & sle-  
we it / & rosted halfe of it  
& kepte halfe tyll on the  
morrow. & so as þ flesche  
rosted þ sauour wente in  
to the cyte. And whan þ  
peple felte þ sauour. they  
went there had be plente  
of mete and come to ha-  
ue had parte. And there

this woman wolde haue  
 hydde it/ But they sayde  
 they wold see what mete  
 she had. & theñe she brou  
 ghte it forth & shewed it  
 & sayd. Loo here I haue  
 costed myn owne childe/  
 & here is that other halfe  
 ayenst to morow. Then  
 ne þ peple were sore agre  
 ued therof/ & all amaled  
 of þ lyght/ & went fourth  
 leuyng þ woman etynge  
 of her childe. ¶ Thenne  
 hunger encreased so grete  
 ly/ that there deyed with  
 in þ cyte soo thynke that  
 they cast the bodyes ouer  
 the walles out of the cyte  
 in to the dyches/ and soo  
 fylled the dykes full of  
 dede bodyes. & þ stenche  
 smote forth in to the cou  
 trey/ and infected the peo  
 ple gretly/ theñe soo at þ  
 laste/ grete nede made hē  
 yelde vp þ cyte. ¶ Then  
 ne Tytus went in with  
 his dost/ and right as the

Jewes solde Cryste for  
 xxx. pens. soo þ solde. xxx  
 Jewes for a peny. And  
 than touned the cyte vp  
 soo downe. In so moche  
 that they left not a stone  
 stondyng vpon a nother  
 but dystroyed it to the vt  
 termost parte. ¶ Loo th<sup>o</sup>  
 maye ye see thoughe god  
 almyghty abyde & suffre  
 longe/ he smyteth sore at  
 last. & taketh grete ven  
 gaunce on hem that be  
 lusty to shedde cryste men  
 nys blood. Wherefore eue  
 ry cristen man & woman  
 amende hemself/ prayng  
 to thys holy appostle/ to  
 be mediatoure bytwene  
 god and hem / that they  
 maye haue verey repen  
 taunce in her hertes here  
 with shryfte of mouth/  
 and satisfaccyon in dede  
 doynge/ that we maye co  
 me to the blyssē þ neuer  
 shall haue endynge.

¶ Amen/



## De Inuencione sancte crucis

### De Inuencione sancte Crucis

**G**od frendis. Suche  
a day ye shall haue  
the Inuencion of y<sup>e</sup> holy  
crosse. but ye shal not faste  
thereyn/ But come to  
god & to holy chirche as  
cristen people shold doo/  
to worshyp of hym that  
deyed on y<sup>e</sup> crosse. Then  
ne ye shall vnderstonde  
why it is called (Inuen  
cio sancte crucis.) The  
fyndynge of the crosse. y<sup>e</sup>  
whiche was founde in this  
wyle as I shall tell you  
¶ Whan adam our fyrst  
fader was lyke for age &  
wolde feyne haue be out  
of this world adam sent  
Seth his sone to the an  
gell keper of paradyle/  
prayeng y<sup>e</sup> angell to sen  
de him the oyle of mercy  
to anoynte his body ther  
with. whā he were dede.  
Thēne went Seth to pa  
radyle/& layd his messa

ge to changell. Thēne  
answered the angel and  
layd/ y<sup>e</sup> ge myght not ha  
ue it/tylle the yeres were  
fulfylled/ But haue this  
braūche of the tree y<sup>e</sup> thy  
fader synned in. & set it  
on his graue. & whan it  
bereth frute/thenne shall  
he haue mercy/& not erst  
¶ Thēne toke seth this  
braūche & come home/&  
fonde his fader dede. thē  
ne he set this braūche on  
his faders graue as chan  
gell bad hē do. y<sup>e</sup> whiche  
braūche growed there tyl  
salamon was kyng. & he  
made fell it down. for it  
was fayr to the werke of  
his temple/ But it wolde  
not corde with the werke  
of his tēple/salamon ma  
de to cast it downe in to  
therthe & was hyd there  
to y<sup>e</sup> tyme y<sup>e</sup> the bysshop  
of the temple lete make  
a wayre in y<sup>e</sup> same place  
there as the tree laye / to

wasthe in shepe that we  
re offered to the temple.  
Thene whan this way  
re was made/they called  
in cheyr langage (Pro  
batia piscina) To the  
whiche water come an  
angell certeyn tymes fro  
heuen & dyde worlshyp to  
þ tree þ laye in þ groude  
of the wayre & meued þ  
water. and what man or  
womā þ come to the wa  
ter next after the angell/  
was made hole. what sy  
kenes þ euer he hadde by  
vertue of the tree. and so  
endured many wynters  
to the tyme þ Crist was  
taken & shold be done on  
the crosse. ¶ Thene this  
tree by the ordynaūce of  
god swāme vpon the wa  
ter/and whan the Jewes  
had none other tree redy  
to make the crosse of for  
giete hast that they had  
they toke the same tree &  
made therof a crosse/ & so

dyde oure lord thevon. &  
thenne the tree bare that  
blessyd frute cristis body  
of the whiche wellet þ  
oyle of mercy/to adam &  
eue and al other of theyr  
ofspyrng. but whan crist  
was dede/and was take  
downe of þ crosse. for en  
uye þ the Jewes had to  
hym. they toke the crosse  
& two other crosles þ the  
cheues were hanged on  
eyther syde of crist. & ber  
yed hem depe in the erth  
for cristē peple shold not  
wyte where they were do  
ne for to doo it worlshyp  
And there it laye a yere  
& more/ in to the tyme þ  
Elyn/ themperes moder  
of constatyne gadred gre  
te people to fyghte with  
maxenci<sup>us</sup> at a grete wa  
ter/ ouer þ whiche water  
lay a grete brigge/ for  
dylcepte of Constantyne  
Maxencius lete make a  
trappe hoppng for to ha



## De Inuencione Crucis

ue discepued constantyne  
þ he shold haue fallen in  
to the water. ¶ And as  
constatyne ay in his bed  
sore aferde of maxenci⁹  
for he was moche bygger  
of peple than he was/ the  
ne come to him an angel  
with a lygne of þ crosse/  
shynynge as golde/ & sayd  
to him. To morow whā  
þ goste to þ batayle. take  
this lygne in thy honde.  
& by the vertue tberof/ þ  
shall haue victorie/ the  
was constatyne wonder  
glad. & anone lete make  
a crosse of tree & to bere  
it tofore hym to the ba  
tayll. But whan maxen  
ci⁹/ saw hē nye þ bygge  
he was so fyers of hym/  
selfe/ þ he had forgete the  
trappe/ þ whiche he had  
made hymself. & so come  
on þ bygge & fell down  
in to the water by þ trap  
pe/ And was drowned.  
Theñe was all his oost

wonder feyne to yelde hē  
to constatyne with good  
wyll. ¶ Theñe for Con  
stantyne was not yet cris  
tened. & also he was he  
led of a leprehode that he  
had. Theñe anon by cou  
seyll of the Pope/ he sent  
his moder quene Eleyne  
þ was quene of Jerusale  
& prayed her to go & seke  
the crosse þ crist deyed on  
¶ This Eleyne was a  
kyngis doughter of eng  
lond/ & the Emperour of  
rome wedded her for her  
beaute. & so she was ma  
de emperesse of rome. but  
after her husbondes deith  
she had the kyngdom of  
Jherusalem to dowry.  
where she made gader al  
the Jewes þ myghte be  
foude & sayd. but yf they  
wolde shew her the crosse  
they shold alle be brente.  
Theñe was there one of  
hem þ hyghte Judas. &  
all sayde þ he knew best

where þ crosse was/ The  
ne sayd Eleyne to hym.  
(Si vis viuere ostēde mi  
hi lignū crucis) If thou  
wolde lyue shewe me the  
crosse þ god dyed vpon/  
or elles þ shall be brente/  
& so put him to grete dis  
tresse. Theñe he saw he  
muste nedis telle or depe/  
& sayd to hem. I beleeche  
you lede me to þ moũte  
of caluary there as I shal  
byd you. & I shall shewe  
you the crosse of cryst. for  
he was blynde & myghte  
not see. And so whan he  
was brought to þ moũte  
of Caluary/ & he kneled  
downe & prayed longe. &  
whan he had prayed/ the  
place where þ crosse was  
moued & therthe quoke.  
& there come a swete sa  
uoure fro þ place there þ  
crosse lay/ þ was as swete  
as ony spycery in þ worl  
de/ & thenne they dygged  
there long. & at last they

fonde there thre crosses.  
But thenne wylte they  
not whiche was Crystis  
crosse for thother. ij. And  
thenne toke they a dede  
body & layed now on þ  
crosse/ & theñe on thother  
& whan it come to cristis  
crosse/ anone þ body rose  
to lyfe/ and thanked god  
Theñe sayd Judas/ thou  
art crist trulpy & sauour  
of the world. & after that  
Judas was cristned. and  
was a holy man after.  
¶ Theñe toke eleyne a  
parte of þ crosse & sent it  
to rome to her sone. & the  
remenauit therof she ma  
de to shryne it in syluer &  
gold. & left it in Jerusale  
with all þ worshyp þ she  
coude. Th<sup>o</sup> holy churche  
maketh mynde this day  
þ the holy crosse was fou  
de. Thenne as wee rede/  
we fynde in a Lyte that  
was called Syrectus ) a  
cryste man hyred a hous



## De Inuentione Crucis

of a Jewe to dwell in.  
¶ Therē had this man  
a rode/the whiche Nychodem<sup>9</sup> had made in mynde  
of criste. theñe toke he  
this rode and sette it in a  
preuy place of his hous/  
for syghte of the Jewes  
¶ & dyde it worlhypp after  
his cōnyng/theñe after it  
fell so þ̄ this man wente  
in to a nother hous. and  
happed hym to leue this  
rode behynde hym vnwe  
tyng/theñe come a Jew  
and dwelled in the house  
there this criste mā had  
be in / theñe for to make  
hē good there his nygh  
bours come on a nyght &  
soured w<sup>f</sup> hym. & as they  
sat at souper & spake of  
this cristen man þ̄ dwel  
led there before/this Jew  
laked besyde hym/ & in a  
corner he saw this rode.  
¶ & whan he saw þ̄/anone  
he began to grēde with  
his teeth/ & to chyde with

his other Jew his neygh  
bour & sayd/þ̄ arte tour  
ned to criste feyth/ & hast  
a rode/ & doost it worlhip  
preuely. theñe this other  
Jew swore nay/as depe  
as he cowde that it was  
not so/ne neuer saw it be  
fore þ̄ tyme/yet notwith  
stondyng that other Jew  
went & tolde his neygh  
bours/ & sayd þ̄ this man  
was a preuy cristen man  
¶ & had a rode preuely in  
his hous ¶ Therē anon  
come all his neyghbours  
wode for wrath/and alle  
to bete this man/ & drew  
hym and tugged him in  
the worste maner þ̄ they  
coude/And so at the laste  
they sayd alle/this is the  
ymage þ̄ þ̄ byleuest vpon  
And they toke þ̄ ymage  
and bete it and scourged  
it/And crowned it wyth  
thornes. & at þ̄ last they  
made the strengest of hē  
to take a spere/and with

De sancto Johāne ante portā latinā c.xxx

alle his myght to smyte  
it to his herte/and anone  
therwith bloode & water  
ranne oute of the sydes.  
¶ Thenē were they sore  
afterde therof & sayd/ ta/  
ke we pottes & fylle hem  
with this blood & lete vs  
bere it in to þe temple there  
as alle the lyke people is  
of diuerse maladies/and  
anoynte them therwith  
and yf they be hole with  
the blood/thēne crye wee  
god mercy / & anone lete  
vs be cristned man & wo  
man Thenē they anoynt  
ted the lyke people with  
this blood. & anone they  
were hole. Thenē wente  
thise Jewis to þe bysshop  
of the cyte & tolde hē all  
the caas/& anone he kne  
led downe on his knees/  
and thanked god of this  
fayre myracle. & whā he  
cristned þe Jewis he toke  
vpolys of glasse/crystalle  
& aumber & put of this

blood in hem.and sent it  
about in diuerle churches  
& of this blood as many  
men vnderstode/come to  
blood of hayles. Aplices  
tellyth in his cronycles /  
þe many yeres after/that  
Jherusalem was dystroy  
ed/ the Jewis wold haue  
buylded it ayen/thene as  
they went þe thyrde war  
des erly in a mornynge/  
they fonde many crosles  
by they way/& they were  
afterde therof and turned  
homeward ayene/yet on  
the morow they come a/  
yene/thene were þe crosles  
ful of blode.& thenē they  
flepe homwardes ayene  
eche one / yet wolde they  
not leue therby/but ayen  
þe .iij. day/thene fyre role  
out of therth & brent the  
euerychone in to ashes.

¶ De scō Johāne  
ante portā latinā

¶ God frendis luche  
¶ a day ye shal haue  
r iij



## De sancto Johāne ante portā latīnā

saynt Johans day at porte latyne. why is this day called soo. ¶ It happed this day this holy saynte preched the worde of god in a cyte that was called Ephesye/the Justyce of the cyte saw that he touned moche people to the byleue of crist. & wold haue had hym to do sacrefyce to false goddis/and for he wolde not/ but rather lese his lyfe. Thenne the Justyce lcte take hym & comaūded hym to be set in pylson whyle he sente to the emperour of rome to know what he sholde doo with hym. And soo lettres come to the emperour/in þ which lettres he called Johan þ worst that he cowde/ and sayd he was a false dyscepuer of the people ¶ Thenne wrothe the emperour aye to the Justyce/ & bad he shold sende Johan aye

to hym to Rome. & so he dyde ¶ And the emperour appoled hē of his dedis. And whan Johan stode stedfast in the feyth/and for grete scorn the emperour made clyppe some of Johannys here of his hede for he had a fayr hede of here. And whan he was so clypped/all þ people lough hym to scorn. & soo dyde hym grete displease. And they lad hym to a gate of the towne of Rome/the whiche is called porte latyne & there they put hym in a tonne of hote feruent oyle. & closed hym therin/And put vnder fyre to haue brent hym therin. But for he was goddis owne derlyng/he kept hym soo that he had noo harme in no parte of his body/Thenne whan the people wente that he hadde be dede/they vncloused the tonne.

and founde hym as hole  
and as sounde in all par  
tyes of his body & clothis  
as no thyng had touched  
hym. therfore cristen peo  
ple lete make a chirche/  
there in the worshypp of  
god/ & martyrdom that  
he suffred there ¶ Then  
ne for theperour myghte  
not ouercome hym by no  
way of martyrdom and  
penaunce. he expyled hym  
in to an yle that is called  
patmos Thenne herde  
saint Johannys moder  
that her sone was sent to  
Rome for to be dede/ for  
grete sorow and compas  
syon of him. she went af  
ter to Rome. But whan  
she herde þ he was expy  
led/ she torned ayen and  
went homwarde/ and so  
whan she come to a cyte  
that was called vetulam  
and there she felle seke &  
daved/ and there she was  
lurped besyde the cyte in

a roche. And whan she  
had layne there many ye  
res/ saint James her o  
ther sone come theder/ &  
toke vp his moders body  
And it smelled as swete  
as ony spycery. and brou  
ght it in to the cyte. and  
berped it there with gre  
te worshyp and honour.  
¶ Amen.

¶ De festo sancti  
Johannis baptiste.

¶ God frendis luche  
¶ A day ye shal haue  
an hpe fest and an holy.  
that is called saint Jo  
hannys day the baptyst.  
And it is called so. for he  
baptysed crist in the wa  
ter of flom Jordan. wher  
fore ye shal faste þ euy  
And ye shal vnderstonde  
& knowe how the euy  
were fyrst founde in olde  
tyme/in þ begynnyng of  
holy chirche ¶ It was so  
þ the peple come to chir  
che with candellis bren  
r iiij



## De sancto Johaune

nyng/ & wold wake & come with lyghte towarde nyghte to the chyrche in her deuocions/ and after they felle to lechery/son/ges daūses/harpynge pypynge & also to glotonye & synne. & so turned the holynesse to curlednesse. wherfore holy faders ordeyned the people to leue the wakynge & to fast the euen/ & thus turned þe wakynge in to fastynge. But it is called (Vigilia) þe wakynge in englyshe. & it is called the euyng. for at þe euyng they were wonte to come to the chyrche ¶ But in worshyppe of saynt Johan the people waked at home. & made iij. maner of fyres. One was cleene bones and no wode/ & that is called a bone fyre A nother is cleene wode & no bones. & þe is called a wode fyre/ for people to lye & wake ther/

by. The. iij. is made of wode & bones. & it is called saynt Johans fyre. The fyrst fyre as a grete clerke Johan bellettel leth. he was in a certeyn countrey/ so in the countrey there was soo grete hete the whiche caused þe dragons to go togyder/ in to benynge þe Johan deyed. in brennyng loue & charyte to god & man. And they that deye in charyte shall haue parte of alle gode prayers. & they þe do not shall neuer be saued. ¶ Thenne as this dragon flew in thapre/ they shed down to the waters frothe of her kynde. & so enuenemed the waters & caused moche people to take her dech therby and many dyuerse syknesse. Thene on a tyme there were many grete clerkes & rad of kyng alysaūder how on a tyme as he

sholde haue a batayle w<sup>th</sup>  
 the kyng of Ynde. And  
 this kyng of ynde brou-  
 ghte with him many oly-  
 phaūtis/ beryng castellis  
 of tree on her backs as  
 the kynde of hē is to ha-  
 ue armed knyghtes in þ  
 castel for the batayle/ the  
 ne knew alysaundre the  
 kynde of the olyphaūtis  
 that they drad no thyng  
 more than þ Jarryng of  
 swyne/ wherfore made to  
 gader togyder. all þ swy-  
 ne þ myghte be gotten. &  
 caused them to be dryuen  
 as nye the olyphaūtis as  
 they myght well here the  
 Jarryng of the swyne. &  
 theñe they made a pygge  
 to crye. & whan þ swyne  
 herde þ pygge crye anon  
 they made a grete Jar-  
 ryng. & as soone as the  
 olyphaūtis herde þ/ they  
 began to flee echone. and  
 cast downe the castellis &  
 slewe the knyghtes that

were to hem. and by this  
 meane alysaundre had þ  
 vyctory. Also thise wyle  
 clerkis knowen wel that  
 dragons hate noo thyng  
 more than the stencche of  
 biennynng bones/ therfore  
 they gaderd as many as  
 they myght fynde & bren-  
 ned hem. and so with the  
 stencche therof they driue  
 awaye the dragons. & so  
 they were brought out of  
 grete dyleale. ¶ The se-  
 conde fyre was made of  
 woode/ for þ wyl brenne  
 lyght & wyl be seen ferre  
 for it is the cheef of fyre  
 to be seen ferre. and toke  
 nyng þ laynt Johā was  
 a lanterne of lyght to þ  
 peple. Also the peple ma-  
 de blases of fyre/ for they  
 sholde be seen fer. & specy-  
 ally in þ nyght. Saynte  
 Jheromy þ prophete ma-  
 ny a yere or Johan was  
 borne/ he prophecied and  
 spake thus wyth goddis



## De sancto Johanne

mouth & sayd (Priusq̃  
te formaui in utero noui  
te) Before or thou were  
fourmed in thy moders  
wombe I knew the (Et  
anteq̃ exires de vulua sā  
ctificaui te) And before  
or thou yedest out of thy  
moders wombe I halo  
wed the (Et prophetam  
in gētib⁹ dedi te) And I  
gaaf the a prophete to y  
peple. Thenne for saynt  
Johā shold be holy or he  
were borne god sent his  
angell gabryel to zacary  
saynt Johānis fader/as  
he dyde sacrifice in stede  
of abyā. the by sloop in y  
temple/ & prayed to god  
to haue a child/for bothe  
he & his wyf were barey  
ne & olde. Thenne sayde  
thangell to zacary (Ne  
timeas zacharia) Drede  
not zacary god hath her  
de thy prayer Elyzabeth  
pro: tua pariet filiū & vo  
cabit nomē eius iohānes

Elyzabeth thy wyf shal  
haue a child. & his name  
shal be called Johan. he  
shalbe fultylled with the  
holy ghoſte (Et multi in  
natiuitate ei⁹ gaudebūt)  
And many shal Joye in  
y byrthe of hym. Theñe  
for zacary was olde. & he  
prayed the angell to ha  
ue a token of his byhest.  
theñe sayde the angell to  
hym/he sholde be dombe  
tyll y child were borne. &  
so he was ¶ Theñe con  
ceyued elyzabeth. & whan  
she was quykē w<sup>f</sup> child  
our lady come with chil  
de also to speke with ely  
zabeth. And anon as she  
spake to elyzabeth/saint  
Johan pleyed in his mo  
ders wombe for Joye of  
cristis ptesence y he sawe  
in our lady. And so there  
our lady was with elyza  
beth vnto the tyme that  
Johan was borne/& was  
mydwyfe to Elyzabeth.

and toke Saynt Johan from the erth/ and whan neyghbours herde þ̄ Elizabeth hadde a sone/they were full glad/and come thyder as þ̄ maner was that tyme/to gyue þ̄ child a name. and called it zacary after þ̄ fader. but elyzabeth bad calle hym Johan/but for there was none of þ̄ kynde of that name. they asked zacary by synes what the child shold hyghte. Henne he wrote to hem & bad calle hym Johan. and ther with god loled zacaryes tonge/ and spake redely. and thanked god hyghly. Thus was Johan holy or he was borne. And for he wolde gyue every man syght of grace and of a good lynnēg. he gaaf hem Ensample. for as soone as he was of couenable age/he wente in to deserte. & was there tyll

our lord come to be cristened of hym. And there he lyued full streply. (Iohannes habuit vestimenta de pilis camelorum) Johan had his cloth made of the here of camell. & a gyrdell aboute hym of þ̄ same skynne. (Alca autem eius erat locusta & mel syluestre.) For sothe his mete was leues & honyslokes/þ̄ hath a whyte flower that groweth in trees. & he ete all maner of wormes that were noryshed in that deserte amonge herbes. & the wormes be as grete as a māns synger. & sucked honny of flowres. that be called honyslokes/that pour peple gadren. & fry hem in oyle to her mete. Also Johan ete brode rounde leues/ þ̄ growen in trees in that deserte. And so whan they be broken by/ & wene a mannys hondes



## De sancto Johanne baptista

they be swete as hony/ & he drake water of a well  
þ was in þ deserte/ there was Johannys lyfe in þ deserte/ tyl that our lord was .xxx. wynter of age.  
¶ And theñe our lord & Johan met at the water of flory Jordan. & theñe Johan tolde the peple of criste & sayd (Ecce agn<sup>9</sup> dei.) See the lombes of god. þ I haue tolde you of/ þ I shall fulfyll you in the holy ghoost. Thenne went Johan in to þ water / & there he baptysed criste. And whan he was baptysed. (Ecce aperti sunt celi) Heuen opened  
Et uidit spiritū dei descendē sicut columbā ) And he saw þ holy goost come downe as a doue. (Et vox de celo dicens.) And as a boys frō heuyn spake thus (Ecce filius me<sup>9</sup> dilectus in quo mihi bene complacui ) This

is my welle beloued sone that pleyseth me. ¶ There lerned Johan fyrite to knowe thre persones in cryppte/ & all this betokeneth two fyres. The thirde fyre of bones betokeneth Johāns martyrdom/ for his bones were brent/ & how ye shal here  
¶ We rede þ kynge herode had a broder þ hyghe Phylpp/ & he had a fayr woman to his wyf/ & he rode loued her well/ and helde her vnder his wyf where Johan repleued hym & sayd (Nō licet tibi habere uxorē fratris tui) It is not lawfull to the to haue thy broders wyf and therfore he put hym in pylon. And ordeyned bytwene hym & his wyfe how Johan myghte be dede/ without troubling of the peple/ for þ comen peple loued Johan well  
¶ Theñe herode ordeyned

to make a grete feste of  
all the states of the coun  
tre/ for they shold holde  
with hym/ yf the people  
had ryley ¶ And so whā  
the dape was come þ the  
fest sholde be holde/ & all  
þ people were serued atte  
mete. Herodes wyf as co  
uenant was bytwene hē  
tho/ she sent her doughter  
in to the hall for to daū  
ce/ & to tomble afore the  
gestis. And þ pleyed her  
fader soo well þ he swore  
a grete othe & sayd (De  
te a me qd vis dabo tibi)  
Alke of me what þ wilt  
and I shall gyue it the  
Thenē as þ moder had  
her saye she sayd (Qa  
put Johannis baptyste)  
The hede of Johā bap  
tyste. Thenē herode fey  
ned hē wroth & loy þ he  
had made suche an othe  
But he was glad in his  
herte. And thenē sent in  
to pylory to smyte of Jo

hannys hede/ without o  
ny other dome/ and was  
brought to the damoyse  
Thenē the moder lete be  
ry it in a preuy place fer  
re from the body Thenē  
the nexte nyght after  
Johānys dyscyples come  
& toke his body & berped  
it. And there it laye tyll  
Julyan the aposteta the  
Emperour come þ way/  
thenne he made take vp  
Johannys bones and to  
brēne them/ and weno  
hem in the wēde hopyn  
ge þ he shold neuer ryle  
ayen to lyfe. ¶ Thus ye  
maye vnderstonde how  
holy that this man was/  
Thenne an angell come  
frō heuen & tolde zacary  
of his conceyunge. And  
was halowed in his mo  
dere wombe/ and our la  
dy toke hym fro the erth  
in his byrth. and an an  
gell broughte his name  
from heuen/ and after he



## De sancto Johanne baptista

cristened our lord Ihesu  
Criste/this was an holy  
man. Ye shall underston  
de that saynt Johan the  
euāgelyst deyed the same  
day/but holy chirche ma  
keth noo mencion therof  
for his dape is holden in  
cristmasse weke. Thenne  
for thise two Johānes be  
holden þ̄ worthpest sayn  
tis in heuen. ¶ Thenne  
there were two scolers of  
apupnyte. Thone loued  
Johā baptyst. & thother  
Johan euangelyst. & on  
a dape they purposed to  
dylpate of this mater. &  
the day was aspygned/but  
thenne the nyght before/  
eyther Johānys appered  
to her louers. & bad hem  
leue her dylputacyon/for  
they were well accorded  
in heuen and made noo  
stryffe. And thenne on the  
morow before al the peo  
ple/ eyther tolde his dysp  
on/ þ̄ were come to haue

herde hem dylpate. And  
thenne all the peple than  
ked god & bothe Johan  
nys of this fayr myrade  
¶ Also there were twoo  
meleles þ̄ loued wel thise  
twoo Johānys/& soo as  
they were in comunyng/  
they spake of thise twoo  
sayntes/ whiche were the  
gretter in heuen. And so  
þ̄ one sayd/that one was  
gretter thā that other/&  
so they began to feghte  
Thenne there come a voy  
ce fro heuen. And sayde/  
we fyghte not in heuen.  
And therfore fyghte not  
ye in erthe for vs/for wee  
ben in peas. and so be ye  
And therwith they were  
bothe hole of theyr sylle  
ness. and thanked god &  
bothe saynte Johannes  
and afterward they were  
holy men. ¶ And therfo  
re lese vs worshypp thise  
holy Sayntes/ that they  
maye praye for vs / that

# Sanctor Petri et Pauli

c. xxxv

we may come to euerlastyng blyss. Amen.

Sanctor Petri  
et Pauli aploz

**G**od frēdis/ luche  
a day ye shall haue  
the fest of peter  
& poule/ & ye shall fast  
euyr/ & on the morow  
come vnto the chirche and  
worshyp god/ & praye to  
thise two sayntes/ þ̄ were  
holy apostles to pray for  
vs. Our lord hath peter  
on his one syde/ & poule  
on that other syde. & he  
hath his woundes open &  
freshe bledyng/ shewynge  
to all maner of crystē  
people/ þ̄ he luffred those  
woundes for vs. that be  
the fyue welles of mercy  
þ̄ he luffred for vs/ Ye  
shall vnderstonde þ̄ thise  
two appostles were fyrst  
grete synners. but for they  
lefte her synne. and were  
sory & contryte/ & synned  
nomore Our lord toke

hem in ensample to alle  
other that wyl leue synne/  
they shall be saued. for  
he that is shryuen & for  
sakech his synne / mercy  
foloweth that. & doo his  
penaunce, he shall haue  
mercy and grace. for as  
gladde as the fader is to  
see þ̄ sone ryle from deth  
to lyfe/ also glad is oure  
lorde & moche glader to  
see a man ryle out of dedely  
synne. & neuer to do  
it more. & therfore she-  
wynge by ensample. poule  
bereth a swerde to alle  
cristen peple to cut away  
þ̄ cheynes of synne with  
his sharpe sworde of con-  
fession/ for dedely synne  
byndeth a man sore to þ̄  
fēde. & therfore cut away  
that cheyne peter is also  
redy to open the gates of  
heuen to all cristen peple  
& to take theym in that  
wyl forsake her synne.  
Ye shal vnderstonde þ̄



## Sanctor petri et pauli

Poull was fyrst so hye & soo feeble ayenst all goddis seruauntis/ that there durst no precher deale w<sup>th</sup> hē/ but after he left grete malyce. And there as he was ferle. after he was gracypous / & there as he was before hye a proude of herte/ he was meke & lowly to alle goddis seruauntis. ¶ Peter also helde hymself moste perfyte & stedfast of al cristis dylciples. wherfore he made boist by a daye glory þ he was redy to goo to dethe with crist. & sayd th<sup>o</sup>. It behoueth me to dey with the And whan crist sayd þ all his dylcyples shold forsake hym. Peter for þ greate boist sayd thoughe alle men forsake hym he wold not. And yet more ouer whā cryst was take Peter drew out his swerde/ & smote of a seruauntis ere/ that hyght Malcus)

¶ But soon after whan he saw þ cryst was take/ and shold be put to dech thenne he swore & stared that he neuer knewe hē/ And forloke crist. But whan he herde the cocke crow/ thenne he remembred of þ oure lord sayd to hym/ that o: the cocke crow. iij. thou shalt forsake me. ¶ Thenne Peter went fourth (At fleuic a mare) And wept bytterly/ and hyd hē in a caue. & durst not come among his bredren for shame/ tyl oure lord sent to hym by name. Thenne was Peter euer after ashamed & sorry for his trespass. And there as he was a boister and vnstable of his wordis/ Afterwarde he was true & stable & grounded in stableness of perfight luyng. In somoche that Crist called hym Peter/ þ is a stone in englyshe

for there as thou layeste  
a stone / there thou shalt  
fynde it. Soo was Peter  
so stedfast after þe nether  
for wele nor for woo he  
neuer flytered. But euer  
stode stedfast in cristis la  
we. & had euer his synne  
in mynde & to amende þe  
he had done amysse. and  
was afterwarde of grete  
abstinence that he ete but  
biede & oyle / wortes / And  
full seldom fleshe. And  
wered but a syngell her  
tyll with a mantell. and  
euer as often as he herde  
ony man mynde Jhesus  
anone he began to wepe  
full sore / And whan he  
herde ony hocke crow / a  
none he rose vp & wolde  
go and praye and suffre  
penaunce. and he wepte  
many tymes so bytterly /  
that the teres of his eyes  
brente his face / in so mo  
che that where he was he  
had a cloth in his bosom

alway to wepe away the  
teres. ¶ Thenne so folo  
winge he was so holy þe  
where that euer he went  
& he myght shadow ony  
lyke body / anon they we  
re hole. So on a tyme he  
sente two of his disciples  
in to a ferre countrey to  
preche. & whan they were  
gone two dayes Journey  
one of hem deyed / & that  
other tourned apene and  
tolde peter. Thenne pe  
ter toke hym his staf. &  
bad hym goo lay þe stafte  
on his felaw / and bad hym  
arise in the name of god  
And he rose anone / and  
wente forth togyder and  
preched ¶ Thenne were  
many wrothe that peter  
tourned soo moche peple  
to the feyth. and put him  
in to pryson. And bonde  
him fast with grete chey  
nes of pren / tyll he was  
nye dede. lest he sholde be  
stolen away / Wherefore



## Sanctorū Petri et pauli

þ knyghies woke it that  
he sholde not escape. and  
thus the comen peple to/  
ke ensample of hem. and  
made fyres in worlhypp  
of saynt peter & watche.  
¶ Thenne crut come to  
peter in pylon. & thenne  
come an angell to Peter  
with grete lyght as oure  
lord bad. And anone the  
cheynes breke & fylle fro  
his hondes & fete/and he  
went to rome & was the  
re pope. xxb. yeres/ & tour  
ned moche peple to cris/  
tys feyth/ but loone after  
come the fendis lymme/  
that was called Symon  
magus. þ cowde moche  
of the fendis craft/ & ma  
de moche people lyke in  
dyuerse lykenesse. Some  
blynde/ some lambe/ some  
deff. so þ the peple what  
for fere & for wonder by  
leued in hym. Theñe pe  
ter heled all those þ ma  
gus had hurt. & bad they

sholde not byleue in him  
Theñe was this symon  
magus wroth with peter  
þ he myght not haue his  
wyll/ and in especyall he  
myghte not reple a dede  
body to lyf þ peter repled  
Theñe this symon teyd  
a fende in lykenesse of a  
grete dogge there as pe/  
ter shold come/ to slee pe  
ter. But peter blessyd hē  
& lete this dogge lose. &  
theñe he lepte to symon  
& pulled hym downe vn  
der his fete/ & theñe peter  
bad leue & do hē no har/  
me of his body/ but he al  
to rente his clothes/ soo þ  
symon went almost na/  
ked away. Theñe symon  
ordened al þ wayes þ he  
coude to haue peter dede.  
Theñe our lord appered  
to peter & sayd (Symon  
et Nero cōtra te cogitat)  
Symon & nero & other ha  
ue ordeyned thy deche to  
morrow/ I wyll sende to

the poule my seruauit in  
comforte to the. & ye shal  
suffre martyrdom togyd  
for my sake. & so come to  
me to uerlastyng blyss.  
¶ Thenne peter tolde his  
bretheren his visyon þ he  
had in the nyght. & so to  
he clement by the honde  
& set hym in his chayer/  
& made hym pope & suc-  
cessour after hym. Then  
ne on the morow come  
poule & preched the peple  
¶ Thenne this symon had  
so charmed þ Emperour  
in suche a folysnesse/þ he  
wende þ he had be god-  
dis sone. So this symon  
magus come to thempe-  
rou & sayd. there be two  
men of Galyle come in  
this cyte/that one hyght  
peter. & that other poule  
that doo me soo moche  
dylease/ that I may no  
lenger abyde here in erth  
wherfore comaunde suche  
a day all maner of peple

to come to capytoll/ and  
there in syght of alle the  
people I wyll styte vp to  
my fader in heuen. And  
whan all the peple were  
come togyder ¶ Symon  
went vp in to a toure of  
the capytoll/thenne come  
two fendis lyke two an-  
gellis/ & sette on his hede  
a garlonde of laurell/ &  
bare hym vp in to þ ayre  
lyke as he hadde flownen  
¶ Thenne sayd peter to  
poule/ Broder loke vp &  
see. Thenne sayd poull/ It  
falleth for me to pray/ &  
the to comaunde. & anone  
peter sayd/ I comaunde  
you angellis of sathanas  
that ye lete that man go  
downe/that all the peple  
may see whom they ha-  
ue worlhypped. Thenne  
Symon fell dowy & all  
to brast. ¶ Thenne was  
thēperour wroth/ & made  
to lede peter & poul forth  
And dyde Peter on a



## Sanctor Petri et pauli

croſſe & his hede down/  
warde/ & ſoo put hym to  
deth. & Poule for he was  
a gentylman born/ for þ  
more worlhypp/they ſmo/  
te of his hede. ¶ Theñe  
the people ſawe angellis  
ſtondyng on the croſſe/  
there as peter heng with  
crownes. & whan poules  
hede was mytte of/there  
come oute fayr plente of  
mylke and after bloode.  
¶ Theñe þ nyght after  
come criſten peple & laied  
her bodyes togyder in a  
graue/and there they lay  
tyl criſte feyth was more  
open in Rome. Thenne  
wolde they haue bore ey/  
ther body to his churche.  
but they coude not know  
eyther bones fro other.  
Theñe come there a voy  
ce fro heuen & ſayde. the  
more bones be of the pre/  
cher. & þ leſſe of þ fiſher  
So after whan þ criſten  
feyth come in this londe

kyng Ethelbert lete ma  
ke a grete churche at weſt  
mynſtre in worlhypp of  
ſaynt peter/and a nother  
in london of ſaynt poule  
And ſo on a day whan þ  
churche of Saynte Peter  
ſholde be halowed. ſo in  
þ nyght afore was a mā  
fiſhyng in the tample/  
vnder weſtmynſtre. & a ly  
tyll before mydnyght co/  
me ſaynt peter lyke a pyl  
grym & prayed þ fiſher  
to let hē ouer þ water. &  
he dyde ſo. & peter wente  
to the churche/ & there the  
fiſher ſaw a grete lyght  
& therwith was þ gret/  
teſt ſauour þ euer he felte  
& alſo he herde þ merreſt  
ſonge that cuer he herde  
that he wyſte not where  
he was for Joye. Theñe  
come Peter to hym aȝen  
and ſayd/ haſt thou take  
ony fiſhe to nyght. & he  
ſayd nay. for I was ſo  
ſtonyed with lyghte and

with melodye that I my  
ghte do no maner thyn-  
ge. ¶ Thenne sayd peter/  
(Mitte reche in mari.)  
Cast the nette to the see.  
& I wil helpe the. & so  
they toke a grete multy-  
tude of fysshes. Thenne  
sayd peter to the fysher.  
I am saynt Peter & haue  
halowed my chirche this  
nyghte. And toke a grete  
fysh & sayde/ Haue bere  
to the bysshop/ & say that  
I lende hym this. & on  
this byd hym do nomore  
to the halowynge of the  
chirche. but synge a mas-  
se there. and make a ser-  
mon to the people & they  
may byleue this. and for  
to proue the trouthe/ Byd  
hym goo to chirche. & see  
where the candellis styke  
on the walles/ and alle &  
chirche wete of holy wa-  
ter. ¶ And so the fysher  
dyde his message/ and &  
bysshop founde it true. &

kneled down on his kne-  
es/ and moche peple with  
hym & longe (Ge deum  
laudamus/ And thanked  
god & saynt Peter.

¶ Secūdo die Iulij  
celebrat festū vi-  
sitacionis marie

¶ In this day amonge  
deuoute crystē peple  
is synghetly worlhypped  
oure blessyd lady Mary/  
for her grete mekenesse &  
lowly bysytacyon of her  
colyn elyabeth. the wyf  
of zacary the prophete &  
moder to saynte Johan  
baptyst. Saynt Iherom  
sayth (Quicquid huma-  
nis potest dici verbis. mi-  
nus est a laude virginis  
gloriose. que diuinis. &c.)  
The whiche may be en-  
glyshed thus/ what euer  
laude or prepsyng / that  
ony man or woman can  
or may make to our lady  
laude/ it is to lytill and  
ferre insuffycciente from



## De visitacione marie

Shewed mekenesse to god  
at all tymes/ & to the an  
gel whan she sayd (*Ecce  
ancilla domini*) Soo she  
wolde shewe mekenesse  
to alle people/ was it not  
a grete mekenesse that þ  
moder of god/ & quene of  
heuen & erthe. & also em  
presse of helle/ & a mayde  
sanctified of god wolde  
meke herself. & go on fo  
te soo ferre with her vir  
gyns þ wayted vpon her  
þ is to saye fro nazareth  
to the mountayns of Juy  
whiche was (*scōz albertū*  
abouts a fourty myle of  
cumbrous way/ & therto  
salute & serue an olde wy  
fe her seruaūt/ & to abyde  
with her soo long in gre  
te wathe & labour to the  
tyme þ Johan was born  
yes dowclers ¶ Beholde  
now thou cristen man &  
woman/ for here is good  
lernyng/ bothe of our lor  
de Jesu that was in her

wombe for his mekenes.  
And also of oure lady. &  
alle for ensample to vs.  
Here specially wymmen  
ben taughte for to be at  
tendaunt & scrupable in  
the tyme of a childis byr  
the/ for every woman w  
childe berpeth a precyous  
tresour in her wombe. þ  
is to say) the soule of the  
childe & his lyfe. (*Ber  
nardus*) *Cotus mundus  
iste vnus anime precius  
estimare nō potest*) that  
is to say) All this world  
may not tell the pryce of  
one soule ¶ Thenne wo  
shal be to theym þ kno  
wpyngly destroye childre  
in theyr moders wombe/  
for the childe shall neuer  
see the face of god. (*Jos  
hannis. iij. Nisi quis re  
nat⁹ fuerit ex aqua & spi  
ritu sancto*) that is to say  
without one be baptised  
he maye not entre in to  
the kyngdom of heuen.

¶ Also those men þe euyl  
enterte theyr wyfes with  
childe/as betynge or tre-  
dynge hem vnder her fete  
or troubleng theim with  
theyr vncurteys langage  
synne greuouly & moost  
greuouly yf þe childd pe-  
ryshe therby (Vñ Aug<sup>9</sup>)  
Maius damnū est in a-  
missione vñius anime q̃  
miliū corporū that is to  
say. It is more synne in  
kyleng of one soule than  
in a thousaunde bodys.  
¶ The thyrð cause was  
þe our lady dyslyte elysa-  
beth þe Jesus her sone in  
her wombe shold in that  
wyfe sanctyfyre Johan þe  
baptyst/& that was by in-  
sygacōy of þe holy goost  
of the whiche the sayde/  
Johan was so glad that  
he daūced in his moders  
wombe. (Et exultauit  
infans in utero meo &c.)  
Here may ye lerne what  
goodnesse & grace maye

come vnto vs yf we wor-  
shyp our lady/dowtelesse  
there wyll growe therof  
grete Joye/for the holy  
ghoste wyll be there. and  
the secretys of God also  
shal be shewed. wherfore  
lete vs ofte and deuouly  
say our (Aue maria) this  
salutacyon/ and we may  
be sure/that she wyl rela-  
lute vs ayene/ And helpe  
vs whan we haue molte  
nede.

¶ Moreover for our ler-  
nyng ye shal vnderston-  
de/þe in all holy scripture  
is not fōūde that our la-  
dy spake somoche as on-  
ly in this cantycle (Mag-  
nificat.) The whiche is  
wreten in the gospell of  
this fest. The whiche she  
enlarged for þe grete lau-  
de to god in gyuēg than-  
kes for his benefetis. We  
rede þe she spake foure ty-  
mes/and four grete beue-  
feytes & myracles folowē



## De visitacione marie

the laude that she is wor-  
thy to haue / þ̄ whiche so  
excellently was accept of  
our lord god & wonderly  
preyled of patryarkys &  
prophetys/apostlys and  
euangelystys / yet not for-  
thy thoughe all we be v-  
nable lette vs euer and in  
especyall at this fest doo  
our deuour after our po-  
wer & free substantance to  
worlhypp this blessyd la-  
dy by vertuous lyuynge &  
deuoute prayer / folowyn-  
ge her by Ensample as  
moche as we maye

¶ Now ye shall vnder-  
stonde that after þ̄ sayde  
elyzabeth had conceived  
by myracle Johan þ̄ bap-  
tyste / & had born hym in  
her wombe .vi. monethes  
come thangel of god fro  
heue vnto mary / sayeng  
vnto her / þ̄ she shold con-  
ceyue the sone of god al-  
myghty / & in token that  
this shold be true. & þ̄ all

thyng is possyble to god  
to doo / the angell sayd þ̄  
her colyp Elyzabeth the  
whiche was bareyne by  
nature & age / had all re-  
dy conceived & borne .vi.  
monethes a childe in her  
wombe. And whā mary  
herde this & byleued and  
therwith cōsented. forth-  
with she cōceyued þ̄ sone  
of god. ¶ And thenne þ̄  
gospell of this day sayth  
thus. (Et exurgens ma-  
ria abiit in montana iē)  
Luce. i.) Dure lady rose  
vp & went hastely fro na-  
zareth / þ̄ whiche was in  
galyle / to the moūtayns  
that was in Jury. & soo  
entred þ̄ hous of zacary  
the prophete. ¶ Soo here  
in the gospell is sayde / þ̄  
she went hastely / shewyn-  
ge to all wpmmen & spe-  
cyally to all maydens / þ̄  
they shold not fary by þ̄  
way / ne telle noo tales or  
haue talkyng with men.

**F**or thie causes our lady dyde vplyte elyzabeth  
 The fyrst was that they myght be glad eyther of other. (Theronimus) *Ut miraculū miraculo. gaudiū gaudio cumularetur*  
 That is to say/that myracle to miracle. & Joye to Joye shold be had and encreased. It was a grete Joye & myracle to oure lady y<sup>e</sup> she beyng styll a vyrgyne had conceived crist the sone of god. also it was a grete Joye and myracle to Elyzabeth y<sup>e</sup> she beyng bareyne & in age had cōcepued so grete a prophete Johan the baptyst. & soo graciously elhaped y<sup>e</sup> repreef of the y<sup>e</sup> were bareyne amonge the people of ysrahel. In lyke wyse shold we cristen people do folowynge our lady by this ensāple: for to be glad of our neyghbours prosperyte & well-

fare/and be loy of theyr tribulacōn. But the contrary doon enuyous people/the childern of y<sup>e</sup> deuyll for the wyll be glad of theyr neyghbours hurte & displease. & they wyll be loy whan they welfare & ben in prosperyte. Suche condycyons haue the deuellis they howle & lowe whā we do ony gode dedes. And they Joye whan we do euyl. wherfore suche people must be punysshed in hell/& byde there for euer with theyr fader the deuyll (Prouerbioz. xvij. Qui in ruina alteri<sup>9</sup> letat nō erit impunitus) That is to saye. He that is glad of a nother mānys fall/he shall not scape unpunished.  
**T**he secōde cause why oure Lady vplyted elyzabeth was to do her seruyce & helpe her in her nede. For lyke wyse as she  
 [ iij ]



## De visitacione marie

shewed mekenesse to god  
at all tymes/ & to the an  
gel whan she sayd (*Ecce  
ancilla domini*) Soo she  
wolde shewe mekenesse  
to alle people/ was it not  
a grete mekenesse that þ  
moder of god/ & quene of  
heuen & erthe. & also em  
presse of helle/ & a mayde  
sanctified of god wolde  
mekt herself. & go on fo  
te soo ferre with her vir  
gyns þ wayted vpon her  
þ is to saye frō nazareth  
to the mountayns of Juy  
whiche was (*scōz albertū*  
abouts a fourty myle of  
cumbrous way/ & therto  
salute & serue an olde wy  
fe her seruaūt/ & to abyde  
with her soo long in gre  
te watche & labour to the  
tyme þ Johan was born  
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now thou cristen man &  
woman/ for here is good  
lernynge/ bothe of our lor  
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wombe for his mekenes.  
And also of oure lady. &  
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Here specially wymmen  
ben taughte for to be at  
tendaunt & scrupable in  
the tyme of a childis byr  
the/ for euery woman w<sup>ch</sup>  
childe berpeth a precyous  
tresour in her wombe. þ  
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 childe/as betynge or tre-  
 dyng hem vnder her fete  
 or troubleng them with  
 theyr vncurteys langage  
 synne greuouly & moost  
 greuouly yf þe childd pe-  
 rysh thetherby (¶ *Aug<sup>9</sup>*)  
 Maius damnū est in a-  
 missione vnins anime q̄  
 miliū corporū that is to  
 say. It is more synne in  
 lepyng of one soule than  
 in a thousaunde bodys.  
 ¶ The thyrde cause was  
 þe our lady dyspyte elysa-  
 beth þe Iesus her sone in  
 her wombe shold in that  
 wyfe sanctyfyte Johan þe  
 baptyst/& that was by in-  
 stygacyō of þe holy goost  
 of the whiche the ladyde/  
 Johan was so glad that  
 he daūced in his moders  
 wombe. ¶ *Et exultauit*  
*infans in utero matris sue.*  
 Here may ye lerne what  
 goodnesse & grace maye

come vnto vs yf we wor-  
 shyp our lady/dowtelesse  
 there wyll growe therof  
 grete Joye/for the holy  
 ghoſte wyll be there.and  
 the secretys of God also  
 shal be shewed. wherfore  
 lete vs ofte and deuouly  
 say our (Aue maria) this  
 salutacyon/ and we may  
 be sure/that she wyl rela-  
 lute vs ayene/ And helpe  
 vs whan we haue moſte  
 nede.

¶ Moreover for our ler-  
 nyng ye shal vnderston-  
 de/þ in all holy scripture  
 is not fōūde that our la-  
 dy spake somoche as on-  
 ly in this canticle (Mag-  
 nificat.) The whiche is  
 wreten in the gospell of  
 this fest. The whiche she  
 enlarged for þe grete lau-  
 de to god in gyuēg than-  
 kes for his benefetis. We  
 rede þe she spake foure ty-  
 mes/and four grete beue-  
 fyttes & myracles folowē



## De visitacione marie

therupon. ¶ First whan she spake to the angel in the annūcyacyon/ where forthwith she conceived our sauour Ihesu criste. ¶ The seconde was as this day whā she vylpte Elplabeth/ Wherthrough Johan baptyst was fulfilled with þ̄ holy gooste & sanctyfied in his moder wōbe. ¶ The thyrde was that she spake in þ̄ temple whan she sought Ihesu her sone/ & sayde (Eili quid fecisti nobis sic &c) After the whiche tyme contynuely he was subget to his moder our lady/ and also to Ioseph and all for our instructyō. ¶ The fourth tyme was whan she spake at fest of architryclyne/ where that our lord turned water vnto wyne. ¶ So of this processe maye we take good lernyng of oure blessed Lady/ that wee

speke lityll or nought/ & that we speke/see we þ̄ it be to the laude of god. & prosperyte to vs and to other. For our lady sayth by Mathew.xij. De omni verbo ocioso &cetera.) Of every ydle word that we speke shall wee gyue acompte in the last daye of Iugemēte. Thenne it must folow that we shal gyue a streyte accompte of noplom speche. The maner of synners there ben that offende w<sup>th</sup> theyr speche. ¶ fyrste ben they that sweren knowyngly by god a thyng that is not true. and thise synne dedely / whether it be in game or erneste. As it is playnly shewed thomas (secunda secūde.q.xcviij) Also they offende gretly þ̄ swere to theyr children þ̄ they shal chastise they for theyr offencys/ As is accordyng þ̄ they so doo.

and yet they wyl not do it. ( In decreto. ) Omne iuramentū est seruandū nisi vertat contra salutē animarū. xxij. q. iiij. quod david ) Every othe is to be kepte/without it be in preiudyce & hurt of manys soule. Also they syne gretely þ̄ were by god or his sayntes in ther bargayns makynge/deceyvinge her neyghboure. & that not oonly in greate thynges but also in smal le. As in apples sellynge or peres/fleshe or fyssh/swerynge by God or by our lady/ye gete no moo or ye gete it no better chepe/or suche other/ And þ̄ byer on þ̄ other syde/swereþ by god. I wyl gyue no more/where eyther be founde lyers or departe. ¶ Alas a crysten man sholde not swere falsely. for alle this worlde to wyne.

¶ How perylous it is also to theym/that vse to saye in theyr bergayns makynge. As god helpe me/or I forsake god/and take me to the deuyll/ or suche a vengaunce/or suche a punysshemente of god take me with suche other ¶ How synful & abhomynable they be in the sight of god that vse suche langage/ and how grette shall be theyr peynes without amēdemēt. ¶ The secōde ben thyres blasphemers that sweren by the woundes/sydes, bones or body of our lord/or by the sacrament of þ̄ aulter/or suche other. Suche peple syne greuouly ¶ Vnde Augustinus Non minus peccāt qui christū blasphemāt regnantē in celis. q̄ qui christū crucis fixerunt ambulātem in terris ¶ Whiche is in englyshe. Noo lesse synne



## De visitacione marie

they that blaspheme crist  
reynynng in heuens. thā  
they dyd þ̄ crucified crist  
walkynge here in erthe.  
(Vñ paulus ad heb. vi.)  
Quis crucifigentes fi  
lium dei) Suche people  
in as moche as they may  
crucyfe ayen the lone of  
god Jhesu crist. for the  
whiche syne of sweryng  
by the membres of criste  
our lord somtyme punyſ  
sheth a hole towne/a cyte  
or a couñtre/ by tempeste  
thonder/ pestylence or o  
ther (Vñ de in quodā de  
creto. (Quāq; multitudo  
populi ppter delictū vni⁹  
punitur. dil. xlv. sed illud  
Suche blasphemers in  
the olde testamente afore  
crist was borne/ were sto  
ned to deeth (vñ habet leui.  
xxiii.) ¶ Jhesu. yf it  
were soo now. I trow þ̄  
right many sholde be sto  
ned to deeth. but our lord  
punyſhe theȝ other wyse

in thise dayes / somtyme  
in suche of theyr mem  
bres as they swore by. or  
elles suffre hem to dey a  
sodeyn deeth. or by other  
mylfortune. Saynt Gre  
gory in his dialogus the  
xviij. chapytre of þ̄ four  
the booke. wryteth and  
sheweth to alle men his  
lernynge. That certeyn  
deuellis at Rome come/  
to a childe of fyue yeres  
olde/ wantonly broughte  
vp þ̄ whiche blasphemed  
oure lord. And the fen  
des toke hym vpolently  
from his faders lappe &  
trespasid hym and rent his  
body alle in peces. And  
his soule caried to the  
pytche of helle. ¶ Remem  
bre here well/ yf that our  
lorde suffre this punyſ  
shemēte in a babe or chil  
de of fyue yeres olde. &  
trow ye that he wyl for  
gete/ or see unpunyſhed  
(they that be)

of ryper age. and of dys-  
crecyon. Naye be ye sure.  
The thyrde ben they þ  
curlew theyr neyghbours  
Thou shalt vnderston-  
de that who wytyngly of  
yre & vengauce curleweth  
his neyghboure/ synneth  
dedely as ofte as he soo  
dooth. And ofte tymes is  
seyn that the vengauce  
þ they despyren for theyr  
neyghbour/ falleth vpon  
themsell. (Vnde genesis  
xxvii. Qui maledixerit  
tibi sit ille maledictus &c  
¶ Also this synne is the  
more greuous yf they na-  
me god in such euyll spe-  
che or cursynge/ as thus.  
our lord gyue the a myl-  
cheef or suche other. this  
is more greuous than to  
saye the same clause/ put-  
tyng therfro þ name of  
god/ saynt thomas sayth  
þ it is not leeful to curse  
vnrasonable thyngis. in  
that they ben þ creatures

of god. Therne it is mo-  
re vnlefull to curse ony  
man. Now that we may  
thenne leue thyle othes/  
and blasphemynge and  
curlyng of oure neygh-  
bours/ and to haue pacy-  
ence. and praye for theyr  
amendement. And for  
to folowe þ mekenes of  
our lord & of his blessyd  
moder mary. and to vy-  
sytte theym ofte with go-  
de prayers. and our ney-  
bour to helpe in all cha-  
ryte/ graunte vs ( Qui  
sine fine viuut et regnat  
&c. ¶ Amen

De translacione  
Sancti Thome

¶ Dod frēdis/ suche  
G a day ye shall ha-  
ue the translacōn  
of saynt thomas þ mar-  
tyr/ þ daye he was take  
out of his graue/ and his  
bonis layed in a shryne &  
now ye shall here. This  
man was ordeyned in



## Sancti Thome

his byrthe to be a holy  
man/ & a worthy saint in  
heuen for þ was shewed  
fyrst to his moder/ & after  
to his fader in his olde  
age/ & now is knowen in  
all cristendom ¶ fyrst it  
was knowen to his mod  
for in a nyght she lay in  
her bed slepyng/ she thou  
ghte thomas laye in his  
cradell & wepte/ & whan  
she herde hym wepe/ she  
called to the noyse & layd  
loke to þ childe/ & whan  
she come to the child. she  
fonde al his clothes fro  
pled/ and she wolde haue  
amende hē & she myght  
not folde hē for gretenes  
and she thought she toke  
thone ende/ and the noyse  
thoher end. theñe it was  
so moche þ they myghte  
not folde it in þ chābre.  
& wente in to the halle &  
yet it wold not be. theñe  
went they to chepe syde þ  
is þ these strete of londō

Thenne she thoughte it  
sprad all london/ thenne  
on thý morow she wente  
to her confessor/ & tolde  
hym all her dreame. theñe  
layd he/ dame þ art mo  
che holden to God. for þ  
child þ now is in the cra  
dell/ shall be so greate of  
power/ þ all london shall  
be at his gouernaūce So  
whan Thomas was of  
cōuenable age/ his fader  
sent hym to the abbey of  
Merton/ þ was an house  
of chanons to goo to sco  
le. Thenne on a day his  
fader come to loke how  
he dyde. & whan thomas  
come afore hym. Anone  
his fader feile downe on  
his knees to Thomas in  
syght of all the people. &  
dyde hym grete reuerēce/  
thenne the pryour of the  
place rebuked hym & lay  
de/ thou olde fole/ this re  
uerence he sholde doo to  
the/ and not thou to hym

Thene he toke þ þy your  
 a lyde & sayd. I wote ful  
 well what I haue to do  
 this childe thal be a wor  
 thy man tofore god/that  
 all cristen peple thal doo  
 hym worlhypp. Thenne  
 wered thomas wyle and  
 actyfe in alle wysdom. þ  
 þ archiepyshop of cauter  
 bery sent after hym And  
 made hym Launceler of  
 england. & for he gouer  
 ned his offyce wysely/ he  
 was made afterwarde  
 archiepyshop of cauterbe  
 ry. Thene anone he tour  
 ned to greate holynes of  
 prayers & fastyng & al  
 melde des doyng. & we  
 red harde heyre next his  
 body & a breche of þ lam  
 The whiche was so full  
 of vermin that it was an  
 horryble syght to see. but  
 yet he chaüged but ones  
 in .xl. dayes. He was also  
 a man of grete almelde  
 des/ & caste grete loue to

god. þ he drad not to dep  
 Thene he rebuked the  
 kyng of his mysdedes a  
 penste holy chirche/ & op  
 pressed the reame Thene  
 had the kyng grete indig  
 nacyon of hym & exyled  
 hym out of his reame. &  
 dyde thomas all the gre  
 uance þ he cowde/ & exp  
 led hym & all his kynne  
 & frendes/bothe olde and  
 yong/croked & lam/blynd  
 & wymer in childebed. &  
 some with yonge childre  
 in her armes soukynge. &  
 moche people for woo in  
 defawte of helpe. & al he  
 made to swere vpon a bo  
 ke/that they shold neuer  
 tary tyll they come tofo  
 re thomas/ & al to encrea  
 se his peynes. And whan  
 thomas saw this he wep  
 te for sorowe. for he had  
 grete cōpassion on theim  
 But yet he ordeyned for  
 hē that they were better  
 at ease in fraunce than



## Sancti Thome

they were in Englonde.  
Thenē whan god wold  
that thomas shold passe  
oute of this world/by the  
biddynge of the pope and  
counseyll of the kyng of  
fraunce/ thomas come to  
caunterbery to his owne  
chirche/ and whan þe kyn  
ges knyghtis herde ther  
of/ four of hem that were  
curled lyuers went after  
and the .v. day of the fest  
of Cristmasse they slew  
hym in his owne chirche  
before an aulter of saynt  
benet/ and there they left  
him dede. thenē the mon  
kis of the place/ wepyng  
& makynge grete sorow  
berped hym in a newe  
combe þe was there all re  
dy made. ¶ But thenne  
god shewed so grete my  
racles for hym that pope  
alsauoure sente letters in  
to england to the arche  
bysshop stephē/ & to other  
abbottis & prelatis/ com

maūdyng theym to take  
vp thomas bones & to lay  
theym in a shryne. & to  
sette it where it myghte  
be worshypped of all cri  
sten peple. Thenē the bys  
shop ordened a day whā  
þe shold be done. So ouer  
euen while they myghte  
haue space/ he toke with  
him the bysshop of salet/  
bury. & other monkes &  
clerkis many & wente to  
the place where thomas  
had laye .l. yeres. Thenē  
they kneled al on þe erthe  
prapenge to thomas de  
uoutly of his helpe. And  
thenē four of theym re  
uesthed had vppe þe tōbe/  
with grete drede & qua  
kyng. & there they fonde  
a lytyll wrytyng. ¶ Here  
lyeth & resteth Thomas  
archebysshop of caunter  
bery prymat of england/  
& the popes legate sleyn  
for the right of holy chir  
che/ the fyfth day of crist

masse. Thenne for grete deuocōy that they had of that syght/al cryed sayn te thomas. And thenne they toke the hede to the arshebysshop to kysse/ & so they kysed it all/ and thenne they behelde his woundes and sayd they were vnglacypous þ̄ wou ded the thus. and so layd hym in a shryne & couered it with clothe of golde/ & set fourches aboute it brennyng/ & the people to wake it alle nyghte.

¶ Thenne on þ̄ morow come al the states of this londe & bare the shryne to the place there as it is now. with all þ̄ reuerēce and worshypp that they cowde/ & there it is with worshypp. ¶ Amen.

¶ De sancta maria magdalena

¶ God frendis luche  
G a day ye shal haue  
the fest of Mary mawde

leyne. that was soo holy that our lorde Jhesu crut loued her best of al wpmen next his owne mod. Wherfore ye shall come to god & to holy churche/ & praye to that holy woman that she wyl praye to oure lorde for vs. þ̄ we may haue grace. for she was the fyrst in tyme of grace that dyde penaunce for she had lost grace by flesly lust/so she is made a myrour to al other synners that wylle forsake synne/and doo penaunce they shall haue grace/the whiche was lost by synne.

¶ She had a fader that was a grete lorde/ & nye of the kyngis blood. and had a grete lordshypp in Jherusalem/the whiche he gaaf to lazarus his son. And he gaaf mary þ̄ castelle of Mawdeleyne/ with all the lordship longyng therto/of þ̄ whiche



## De maria magdalena

castell she had her name  
⁊ was called mary maw  
deleyne. for she was lady  
therof. ¶ Therē as ma-  
ny bokes sayen/saynt Jo-  
han euangelyste wedded  
her. ⁊ our lord bad hym  
goo with hym and kepe  
his vyrgynyte. and so he  
dyde/⁊ was clene virgyn  
And mawdeleyne went  
forth and gaaf her al to  
synne. So loo moche she  
loost the name of maw-  
deleyne/ and was called  
the synful woman. But  
it was ofte seyn that our  
lord made of the grettest  
synner the holpest after-  
wardes. And soo whan  
oure lord sawe tyme he  
gaaf this woman grace  
to knowe her self/and to  
haue repentaunce for her  
synnes. ¶ Therne whan  
mary herde þ cristie was  
at a mannys house/ that  
was called (Symon) the  
pharyse/ she toke a boxe

with oynement/suche as  
the peple vled that tyme  
for hete of the sonne/and  
went tyder. but she durst  
not for shame goo tofore  
hē/ but at his fete behyn-  
de hym/⁊ herde him spe-  
ke. And thenne she toke  
a grete sorow in her hert  
⁊ wepte tenderly. ⁊ with  
the teres of her eyen/ she  
wasshed Cristis fete/and  
with þ heres of her hede  
she wyped hem/and with  
alle the loue of herte she  
kysled hem and anoynte  
hem/ but noo worde she  
spake þ ony man myght  
here/but softly in her her-  
te she cryed mercy/ ⁊ ma-  
de a vow to him that she  
wold neuer trespas more  
¶ Therne our lord had pyte  
on her/ ⁊ cast oute of her  
vi. fendes/⁊ forgaaf her  
all her synnes in helyng  
of all þ were there/therne  
she toke suche a loue to  
criste/that she left all her

lordshypys of mawdeleyn  
 with alle other goodes/ &  
 sued hym forth with gre  
 te loue/ þ in his passyon  
 there as his discyples fle  
 ed frō hym. she left hym  
 neuer tyll she with helpe  
 of other had layed hym  
 in his tombe. & whan no  
 man durste go thyder for  
 fere of the knyghtes that  
 kepted hē/ she spared not  
 (Cum tenebre essent &c)  
 Whan it was derke/ in þ  
 dawnynge/ she toke with  
 her swete bawmes to a  
 noynste cristis body/ with  
 she shewed loue bothe in  
 wyll & in dede. wherfore  
 Criste in his lyfe for her  
 loue heled martha her su  
 ster of the rede flix that  
 she had leuen yere tofore  
 and peyned her full sore.  
 (Et resuscitauit lazaru  
 a mortuis) And reyled  
 lazar her broder frō deth  
 to lyfe. that had layn. iij  
 dayes styngynge in his

graue. ¶ And whan our  
 lord rolc frō deth to lyfe/  
 he appered to her. & iuf  
 fred her for to touche hē  
 & kyssed his fete. Theñe  
 whan it was knowen to  
 the Jewes þ crist shewed  
 her loo many tokens of  
 loue before alle other.)

Theñe whan crist was  
 styed vp to heuen þ Je  
 westoke mary & martha  
 her suster/ lazarus mar  
 encius) & many other. &  
 put theym in a shyp that  
 was olde in to the see. to  
 haue drouned hē but god  
 ordeyned so for al thyng  
 at his wyll/ and brought  
 hem saaf to a londe/ cal  
 led marcyle/ & there they  
 rested vnder a banke. þ  
 was nye the temple. then  
 ne mary saw moche peo  
 ple comynge towarde the  
 temple to do sacrefyce to  
 theyr mawmettis. and þ  
 lorde of þ countrey come  
 with hē/ but mawdeleyn



## De maria magdalena

was gracious, & with her  
gracious wordes tourned  
hem ayen ¶ Thenē this  
lord had grete lust to he-  
re her speke. & sayd thus  
to her. that yf God that  
thou spekest of be so gra-  
cious & so grete of power  
as þu sayst/ pray to hym þ  
I may haue a childe by  
my wyfe/that is bareyne  
& thenē wyl I byleue in  
hym. Thenē mary sayd  
she wold/ & within short  
tyme after the lady con-  
ceyued & was with child  
Thenne this lord anon  
after ordeyned to goo to  
Iherusalem to Peter to  
wyte of hē wheder ma-  
wdeleyns prechynge were  
true or no & vycapled his  
shyp and made hym redy  
¶ Thenē come his lady  
prayenge hym þ she my-  
ghte go with hym/so w<sup>f</sup>  
grete prayer þ lord graū-  
ted her/ thenne by assent  
of hem bothe/ they made

mary ma'wdeleyn to ke-  
pe her lordshyppes & goo-  
des þ they had. & Mary  
sette a crosse on eyther of  
theyr sholders. & bad hem  
goo in the name of god.  
Whan they had seyled a  
day & a nyght/grete tem-  
pest a rose. in so moche þ  
they wende al to haue be-  
drowned. ¶ Thenē was  
this lady sore aferde and  
there with she began to  
traueyle/ & soo was dely-  
uered of a manchilde/ &  
she in the byrth fyll dow-  
ne dede. Thenē this lord  
made grete sorow & la-  
mentacyon/ & sayd. Alas  
alas/ I wretche what  
shal I do with this child  
now is the moder dede &  
nedys must þ child deye  
Also for here is noo wo-  
mannys helpe to kepe it  
¶ Thenne he cryed to  
ma'wdeleyn & sayd/ alas  
mary/ why doste þ thus  
to me. thou behote me a

childe. & now is the mo/  
der dede/ & þ child must  
nedys deye for fawte of  
womans helpe. & I my  
selfe loke euer whan I  
shall be drowned. Helpe  
mary & haue compassyō  
on me and of my childe.  
¶ Thenē sayd the shyp  
man/cast this body in to  
the see/for we shal neuer  
haue rest whyle it is in þ  
shyp. Thenē sayd þ lord  
she is not dede/but lyeth  
in a swoone for fere. but  
I pray you lete vs haue  
the shyp to yonder roche  
for I had leuer to graue  
her there/thenē to cast her  
in to the water. And for  
there was none lerthe to  
make her a graue/he left  
her hangyng on þ roche  
of stone. & þ child by the  
moder. & couered hē w<sup>th</sup>  
his mantell. and betoke  
hem to god & mary ma<sup>w</sup>  
deleyne to kepe & wente  
his way. So whan he co

me to Jerusale he soake  
with peter/& he bad him  
be of gode cōforte though  
his wyfe were dede. for  
god myght restore her to  
lyfe ayen/thenē peter she  
wed hym þ places there  
as our lord was quye &  
dede. & tolde hym of his  
byrthe & of his passyō of  
his resurreccōn & his al/  
cension/& enfourmed hē  
of þ feyth. & made hym  
stedfast to criste. & whan  
he had be there. ij. yere. pe  
ter sente him home ayen  
And bad hym gret well  
ma wdeleyne & her fely/  
shyp. Thenne whan the  
lorde come ferre in þ see/  
& saw the place there his  
wyfe laye/he longed sore  
in his hert to goo thyder  
And thenē he prayed the  
shypmā to let him there/  
Thenne he saw a lytyll  
childe lpytting on the see  
sonde/plepung w<sup>th</sup> smale  
stones/ but as soone as þ



## De sancta maria magdalena

childe saw hym/it ranne  
forth in to the rocke/ & he  
folowed tyll he come the  
re he lefte his wyfe. & he  
toke vp the mantel and  
founde þ childe soukynge  
on his moders pappee.  
Thenne thanked he god  
& mary mawdeleyne. and  
thenne he sayde. Mary þ  
art grete w<sup>th</sup> god. þ haue  
keped a yong childe sou/  
kynge vpon a dede body.  
in grete comfort & Joye  
to me. but & þ wilt pray  
to thy lord that my wyfe  
myght be restorid to lyfe  
thenne were I euer bounde  
to be thy seruaut/ & wyll  
whyle I lyue ¶ Thenne  
with that worde she spa  
ke & sayd. Blessyd mote  
þ be mary þ were myd/  
wyfe to me/ and noyse to  
my childe/ whyle I haue  
be in my pylgrymage.  
Thenne sayd this man  
Wyfe arte þ a lyfe. & she  
sayd/ye syre/now I come

fro my pilgrymage as ye  
do/ & tolde hym of euery  
place þ he had be at/ then  
ne he kneled downe and  
thanked god and Mary  
mawdeleyne. And whan  
they come hom/they fou  
de mary prechynge & te/  
chynge the peple. & anon  
they kneled down & than  
ked her. & tolde her what  
peter sayde. & prayed her  
to telle what they sholde  
do. and they wold doo it  
with good wyl. Thenne  
mary bad they shold dyl  
troye the tēples of maw  
mentry. & bylde churches  
& make fontes & crysten  
the people. and so within  
short tyme all the londe  
was cristned. ¶ Thenne  
for mary gaaf her all to  
contemplacion/ she went  
ferre in to a wyldernesse  
& was there. .xxx. wynters  
vknownen to ony man.  
(Descendebant angeli &  
eam in ethera leuabāt.)

De sancto Jacobo apostolo. C. xlvii

And angellis come seuen  
tymes a daye/ & bare her  
vp in to the ayre. & there  
she was fedde w<sup>th</sup> heuely  
fode ¶ But whan God  
wold that she shold passe  
out of this world/ he ma-  
de an holy preeste to see/  
how angellis bare her vp  
in thaire. Thenne went  
he nere the place. & asked  
in the name of god/ who  
was there. Yf it were a  
cristen man/ he shold spe-  
ke and tell what he was  
Thenne answered mary  
mawdeleyne & sayde/ I  
am the synfull woman  
that y<sup>e</sup> gospel spekech of  
that wyll the cristis fete &  
she had the preest goo to  
Marcellus the bysshop.  
& byd hym on Ester day  
in the mornynge to be in  
the churche and there I  
wyll mete hym & whan  
he come to the churche he  
saw how mary was bori-  
ne vp twoo cubytes fro y<sup>e</sup>

erthe with angellis/ that  
he was sore agast. Then-  
ne mary called to hym/ &  
bad hym come nere and  
goo say a masse that she  
myghte be houseled. Then-  
ne in syghte of all the pe-  
ple whā masse was done  
she was houseled & recep-  
ued goddis body in for-  
me of brede. And anone  
therwith she gaat vp the  
ghoste. Thenne toke the  
bysshop the holy body &  
layed it in a tombe of  
stone. And wrote all her  
lyffe in y<sup>e</sup> worship of god  
that dyde soo graciously  
by her. & all synful peple  
that wyl leue her synne.  
¶ Thus ye maye come  
to euerlastynge blyss to  
the whiche god bring vs  
all to. ¶ Amen.

De festo sancti

Jacobi apostoli

God frendis suche  
¶ A day ye shal haue  
saynt James day the ap-  
t iij



## De sancto Iacobo

postle/ & ye shall fast the  
cuyr in the worshypp of  
god & this holy appostle  
¶ This James was a  
holy man/for he come of  
an holy hēde he was ou  
re ladyes syster sone. &  
broder to saynte Johan  
euāgelist. & by thassent of  
alle the appostles he was  
sent in to spayn to preche  
the worde of god. for the  
people were soo combred  
with the synne of maw/  
mentry/þ he myghte not  
toine but. ix. persones. of  
the whiche he lefte there  
two to preche/ & seuen he  
toke with him in to Jury  
for he herde þ there was  
one called hermogenes &  
he had a discyppe þ hygh  
te Phyletus the two be/  
gyled so the peple þ Ja  
mes had toined to cristis  
seyth/þ anon they toined  
ayene to mawmentry.  
Thenē James blamed  
hem to toine fro euerlas/

tyng saluacōn to euerlas  
tyng dāpnacion. Thenē  
hermogenes herde therof  
& come & dysputed with  
James of the seyth. ho/  
pyng w<sup>c</sup> þ fendis crafte  
to haue ouercome hym.  
¶ Thenē James dyde  
so many myracles þ phy  
let<sup>9</sup> forsoke hermogenes  
his maister. Thenē was  
hermogenes wroth & sent  
a company of fendes &  
sayd/goo ye & byng Ja  
mes & phylet<sup>9</sup> to me boū  
de. Thenē whā þ fendes  
come to James/thangell  
of god was redy & boude  
the fendes þ they cryed.  
James apostle haue mer  
cy on vs/for we be boude  
soo sore with brennyng  
cheynes/ þ woo is vs on  
euery syde. Thenē sayde  
James/wherfore be ye co  
me hyder/And they sayd  
hermogynes sent vs hy  
der/for to byng the and  
phyletus bounde to hym

& now Goddis angelles  
 haue boude vs that woo  
 is vs to suffre this peyne  
**T**heñe sayde James  
 I wyl lose you 100 y<sup>r</sup> re  
 goo to hermogynes and  
 byng him hyder bounde  
 to me/ & do hym no more  
 harme. Theñe laid they  
 to hermogynes/ thou hast  
 sent vs where we haue be  
 boude with yren cheynes  
 but now wee wyl bynde  
 the and byng the before  
 James. Theñe laid they  
 to James. this false her  
 mogynes hath do to the  
 & vs moche trybulacō &  
 dylese. now gyue vs leue  
 to venge bothe the & vs.  
 Theñe sayd James/ may  
 my mayster Ihesus bad  
 me doo good ayenst euyl  
 Theñe James bad phy  
 letus) vnbynde hermogyn  
 nes. theñe sayd hermogyn  
 nes/ now I know y<sup>r</sup> ma  
 lyce of the fendes. I pray  
 the James gyue me som

of thy power/ or elles thy  
 le fendes wylle slee me.  
 theñe James toke hym  
 his own staff. & theñe he  
 went boldly to his owne  
 house/ & toke his bokis &  
 cast them in to the see/ &  
 come to iames & fel down  
 on his knees & cryed hē  
 mercy. & prayed hym to  
 cristen hym Theñe was  
 James glad & cristen  
 hym. & taught hē y<sup>r</sup> feyth  
 and after he was a holy  
 man and god wroughte  
 many myracles for hym  
**T**heñe herde y<sup>r</sup> Jewes  
 therof & toke James/ &  
 bounde a rope about his  
 necke & lad him to kyng  
 herode & prayed hē to do  
 James to deth/ or elles  
 he wold toine all her na  
 cion to cristis feyth & de  
 stroye her law. Thenne  
 herode comaūded to smy  
 te of his hede/ & whan he  
 was dede. hermogynes &  
 phyletus w<sup>t</sup> many other



## De sancto Jacobo

of his dyscyples toke James body/ & for they durst not for þe Jewes berye it they toke it w<sup>th</sup> hē in to a shyp. & wente in to þe see prayeng god to bryng hē there as he wold þe the body were beryed. Thenne god governed þe shyp soo þe they lounded in spayne/ there was a quene called lupa þe is a she wolf/ & she was called so for her cursed luyng. theñe they toke þe body & layed it vpon a stone/ & þe wored so soft þe the body sanke downe in to the stone/ lyke as it had be a tōbe made therfore Thenne some of hē kepte þe coile whyle/ thowther went to þe quene lupa & sayde. for she wolde not receyue James in his lyfe. god sent her þe body thider to be beryed/ wherfore we pray you of a place to berye his body in/ to his worshyp for suche an

holy man. Thenne this Quene dyde her wulfs kynde/ & wyth well þe the kyng of Spayne was a cursed man of maners/ & wold do hē some harme & sent to þe kyng/ prayeng to ordeyne a place where this body myght be beryed. & he dyde as a cursed man shold do. he toke hē & put hē in to pylson. & bonde hem fast honde & fote with grete yren cheynes & while he sat at his mete/ an angel come & lette hē out of pylson/ & bad hē go her way. & so they dyde. And whan þe kyng herde þe he sende. ij. knyghtes w<sup>th</sup> moche peple to bryng hē ayenc. & whā þe knyghtes come to a bydge/ þe they were gone ouer þe knyghtes wold haue go after þe bydge brake. the knyghtes & all þe people were drowned. Thenne was the kyng afcrde of

bengauice & sent after hē  
 pealsyble. & prayed hem to  
 come apene & they shold  
 haue al her desyre. & whā  
 they come aye/ p hēg cō  
 maūded al the cyte to be  
 cristned. ¶ Thēne whan  
 p quene herde p she was  
 wrothe. & thought to do  
 hem al p harme & dispy  
 te p she coude/ & sent af  
 ter hem/ prayeng hem to  
 come to her/ & she wolde  
 ordeyne for hym in p best  
 wylc. & whan they were  
 come/ she sayde. God to  
 luche an hylle. & there I  
 haue oren & bullys take  
 of hē & yoke theym in a  
 wayn. & lay p corps ther  
 in. & lete hem chele theyr  
 way. & thyder as they le  
 de the wayn I graunte  
 you the place to bury the  
 corps in. Thus she dyde  
 for grete malpce. hoppyng  
 p the wylde bestys wolde  
 haue dystroyed hē al/ but  
 whā they made a crosse

tofore hem. p bestys stode  
 styll while they were yoked  
 in to the wayne. & so  
 lete hem goo. & in syght  
 of all the people they lad  
 the wayne in to the que  
 nes palays. & thenne she  
 repented her & cryed mer  
 cy to god & saynt James  
 & anone was crystned. &  
 gaaf the palays w<sup>t</sup> good  
 wyl to saynt James. & p  
 that longyth therto. and  
 made therof a worthy  
 churche. & layd saynt Ja  
 mes therein. & dyde hym  
 alle the reuerence p they  
 myghte or coude. & there  
 God sheweth vnto this  
 day many fayr miracles

### ¶ Narracio

¶ There was a man p  
 hyght bernarde/ and hap  
 ped to be take with en  
 myes & put in to pylson  
 in the grounde in a depe  
 dongeon/ & was bounden  
 with many greete chey  
 nes of yren as he myght



## De sancto Iacobo apostolo.

bere/there he cryed herte  
ly to god & saynt James  
for helpe & locour. there  
come saynt James to hē  
& cōforted hym. & anone  
the cheynes brake. & Ja  
mes honge hem aboute  
his necke & sayd. (Veni  
sequere me) Come & fo/  
low me/& lade hym to a  
toppe of a toure þ was. xl  
cubites of heyghte. & bad  
hym lepe down. and bere  
his cheynes in to spayne  
& offre hem at saynt Ja  
mes. & soo he dyde.

### ¶ Narracio

¶ Also there was a man  
þ gede to saynte James  
in the company of other  
pylgrymys. and helped a  
poure womā þ was lyke  
to bere her scrippe. And  
anone after met with a  
lyke mā. & for he myght  
not go/he set hym on his  
horse to ryde. & went him  
selfe a fote / berynge the  
poore womans scrippe. &

the lyke mannys staffe.  
Soo for grete hete & tra  
ueyl whā he com to saynt  
James he fell seke & lay  
iij. dayes & myght not spe  
ke. & there he gaf vp gre  
te syghēg. & spake & sayd  
I thanke god and saynt  
James/ by his prayer I  
am delyuered of a grete  
multytude of fendis. for  
right now come saint Ja  
mes to me with the pour  
womans scrippe and the  
seke mānys staff. & hath  
droue away þ fendes fro  
me. But gete me a prest  
anone/for I shal not ly  
ue but a whyle. And he  
sayde to one of his felo/  
wys/good frende goo fro  
thy lord that thou seruest  
for he is sothly dampned  
& shal depe within short  
tyme a foule derbe. And  
whan they come home/  
they tolde her lorde. And  
he lette nought therby.  
but within short tyme he

was dede as þ man said

### ¶ Narracio

¶ A nother/ There were  
xxx. men in a company þ  
plyghte theyr trouth eche  
to other to be true to goo  
to saynt James togyder  
saue one þ wold not ply  
ght his trouth/ & in short  
tyme one of hem fel leke  
& laye. iij. dayes & spake  
not/ & for he lay soo long  
all his felawes went her  
way/ saue he þ wolde not  
plyght his trouth/ he abo  
de with hym. & within a  
while he spake & mended  
& his felawe caryed hym  
forth. but he myghte not  
traueyle but lost. And it  
happed they abode al ny  
ghte vnder a hyll/ & were  
full sore aferde. what for  
curled peple & wylde bel  
tis there that man deyed  
Thene about midnyght  
come saynte James ry  
dyng & sayde. Gyue me  
the dede body thy felawe

before me/ & come thenne  
vp behynd me. & by the  
morow they had rydden  
xv. dayes Journey. & co  
me to the mounte Joye  
halfe a myle from saynt  
James/ & there he lete hē  
downe. & bad this man  
go fet þ chanons of saynt  
James to bery thy felaw  
& say to thy felawes/ her  
pylgremage stonde in no  
stede. for they were false  
to her felawe ¶ And ther  
fore lete euery man & wo  
man be true to other/ and  
we shal at the last come  
to þ blyss of heuē. Amē

### ¶ De sancta Anna

Dod frendis/ suche  
a day ye shal haue  
Saynt Annys daye that  
was oure ladyes moder/  
That day ye shall come  
to god and holy chirche.  
& praye to this holy wo  
man to pray for vs ¶ we  
rede of. v. holy wymmen  
that hyght Anna. I wyll



## De sancta Anna

tell you of thise. v. wēme

**T**he fyrste anna was moder to the prophete samuell/that gouerned the people of Israhell. Anna had a husbonde þ̄ hyght Elcana/ & he had no children by anna long tyme but by grete prayer to god at the last he had a sone that was called samuel.

**T**henne was there a nother anna/ þ̄ was wyf to a man called raguell/ & they had a doughter þ̄ hyght sare/ þ̄ whiche sare had. viij. housbondes. and euer the fyrste nyght the feynde strangled hem. whan they wold haue comuned with ger only for luste of flesche and not to bryng forth frute to god/ displeaūce & for no children. But loone after come yong tobye/ & by techyng of changell/ Tobye wedded this sare & thre nyghtes and. iij. dayes he

forbare his wyfe. & was in his prayers/ & so after he had children. **T**he iij. anna was thelder to byes wyf. this elder toby was an olde man & dyde þ̄ werkes of mercy ful besyly. & to preue his mekenes & suffraūce/ god made hym blynde. for on a daye as he berped many dede bodes þ̄ were sleyn he was wery & lay down in his hous by þ̄ wallys. & as he lokyd vp þ̄ donge of þ̄ swalows fel in his eyen/ & so he was blynde but for he toke it paciently & thanked god of his vyltacyon. god restored hē his sight ayen. **T**he iij. anna was in þ̄ tēple of Jerusalem/ whan Joseph & our lady bare cryst to þ̄ tēple on cādelmasse daye. for she prophcyed of crist how it sholde fal of hym. This anna was so holy/ þ̄ whan she had

he wedded leuen yere her  
 husbonde deyed. Theñe  
 went she in to þ temple  
 was there nyght & dawe  
 tyll she was. iij. scor yere  
 olde. theñe had she grace  
 of god to see hym bodely  
 or she deyed & had hē in  
 her armes ¶ The. v. āna  
 is our ladyes moder. So  
 whā our lady was of age  
 & brought in to þ tēple &  
 left there with other vy  
 gynes of her age to lerne  
 moyses law and to serue  
 god nyght & dawe. This  
 Anna had a husbonde þ  
 was called Joachym our  
 ladyes fader/ & was come  
 of the kynred of Dauid  
 for þ prophets had told  
 long tofore/ how the kyn  
 red of dauid sholde des  
 cende downe to crist. and  
 had wryten it in boke þ  
 were kepte in the tresory  
 in þ tēple. Theñe kyng  
 herode of Jerusale thought  
 to toyn þ lyfe of god

to hym & to his eyres / &  
 toke the bokis out of the  
 tresory. & made to biene  
 hē/ for the mynde of crist  
 shold haue be forgotten/ &  
 by this meane to haue  
 toined the lynchage of da  
 uid to hē/ wherfore there  
 be no boke þ telleth how  
 Joachym descended fro  
 dauid. ¶ But whan he  
 rode had done this fowle  
 dede/ yet were there some  
 good wyle men þ had co  
 pyes of this bokis within  
 hē at home. þ tolde how  
 Joachym come of þ kyng  
 dom of dauid. for dauid  
 had many children/ and  
 one of hem was called  
 Natan/ of the whiche co  
 me leuy/ and there was a  
 nother called panther. &  
 of hym come Barban þ  
 was Joachyms fader/ þ  
 maryed our ladyes mod  
 (Pater eius Joachym)  
 mater vero anna vocati.  
 ¶ This Joachym that



## De transfiguracione domini

was our ladyes fader / & her moder Anna. Whan they had this childe / she was gyue after in marys age to Ioseph ¶ And so bothe Joachym & anna endyd her lyfe full vertuously. Therefore as god sayth. Of a good tree comyth good frute Soo of this good woman come a holy offsprynge. ¶ Soo lete vs serue this holy woman / that she may praye for vs now & ever. Amē.

¶ Festum transfiguracionis domini celebratur. vi. die Augusti )

**O**n the saturdaye euer in þe fyrst hole weke of lent / is redde the gospel of mathew þe xviij. chapytre. ¶ Allumpled Jesus petre & Johāne ¶ In the whiche is shewed. how þe our sauour toke thre of his dysciples Peter James & Johan

his brother / & ledde theim vnto a hye mounce. that is called Thabor. & there he was transfigured by fore theim / And his face shone as the sonne. & his clothynge was whyte as the snow. And there appeared Moyses and hely. spekyng with hym &c. ¶ All this was done for our lernynge / & oure grette comforte & Joye that is to come. For in that / that our lord was thus transfigured in to soo greate bryghtnesse / Betokeneth the glory that the soule & body of euery cristē man & woman shal haue here after. yf they lyue well in this world / and kepe the commaundementys.

¶ This daye is gretely pryuyleged in holy chirche. In somoche þe orders ben gyue as this daye thourough all cristendom. and grette pardons be graūted

to this day in diuerse places. As is to lpon plener rempylpon. and alle is to the wele and comfote of man. & for a purupaunce to sanctyfy his soule / þ in the last resurreccyon þ sayd soule Joyned to the body may togyder be glorified & transfigured in clerenesse / more byghter than is the sonne. and so euer to endure.

¶ Thenne to haue moo knowleche of this transfiguracyon. Ye shal vnderstonde that oure lord toke thise thre dyscyples & appostles. for by cause he was more famplyer with theym than with oþer And also to peter he made afore by promysse to be hede of the churche & prynce of the appostles And Johan he toke for a synguler loue þ he had to him and for his vyrgynyte / And James þ more

for by cause he shold fyrst deye for his loue / & take martyrdome ¶ Also our lord had there Moyses / that was dede byfore this transfiguracyon a thousande yere & fyue hondred And also hely the grete prophete / þ was a thousande yeres & more afore translate in to paradysse a lyue and is yet a lyfe. And the sayd hely is preserued to preche a yenste. Antecryst in chende of þ world. and the sayd antecriste shal putte hym to dech / and martre hym. ¶ Thise two he toke in sygnetyng. that he is & shall be Juge of all that is dede as Moyses was thenne. And is in body & allo of all thole that ben a lyue / as is yet the sayd prophete. hely in paradysse. And also for by cause that they both fasted .xl. dayes in penaunce / as it is



## De transfiguracione domini

Shewed of moyses (exodi  
xxx) 4 of hely. in. regū. xix

¶ And so we rede not of  
abraham nother of Noe/  
or of suche other þ̄ theñe  
were in lymbo with moy  
ses nor also of Enoch. þ̄  
pet is a lyue with the say  
de hely in paradyle.

¶ So theñe by this may  
wee lerne that it pleseth  
moche our lorde/þ̄ cristen  
peple fast .xl. dayes/ that  
is to saye the lente/þ̄ they  
may be the more able at  
transfyguracyon/þ̄ whi  
che shal be on pasche day  
& more clerely whan wee  
shall see oure lorde & ma  
her/face to face in his glo  
ry/where thozugh we our  
selte shall be transfygu  
red in soule & body/ in to  
a vnspokable brightnesse  
durynge without ende in  
all Joye and gladnesse.

¶ Some peraduenture  
that here this wyll saye.  
that they wolde fast/ but

they may not. ¶ For the  
whiche it is to vnderston  
de That there ben nyne  
caules for þ̄ whiche a per  
sone is not boude to fast

¶ fyrste as is a woman  
with childe/for she muste  
prouyde for twoo. and so  
of congruence she oughe  
to haue two mylps/ or re  
feccyons / withoute that  
she be of stronge and of  
goode complexyon. theñe  
she maye faste some day  
es in the weke. ¶ The se  
conde ben noysshes that  
geuey childeren lowke.

¶ The thyrde ben seke  
tolke. that maye not ete  
whā comyn cyne requy  
reth. but they that haue  
the goute ben not by this  
excused. for to theym is a  
goode medycyne brede &  
water. ¶ The fourthe  
ben poure people þ̄ haue  
not where of to take a  
mele / or theyr refeccyon  
suffyete at a dew houre

But goon from doze to doze. ¶ The fyfthe be poure peple that lyen be- dered and maye noo fer- der. And haue not mete ynough. yf þe ſuche faſte theyr mede. ſhall be grete yf. xij. the people faſte not they renne in to dampna- cyon. ¶ The. vi. ben fote- men and hoſmen. that haue grete iourneys that eten for neceſſyte. And el- les they ben not excuſed. ¶ The ſeueth ben thoſe that leden theyr lyues in greate labour. but hand- crafty men ben not ther by excuſed. ¶ The. viij. ben yonge people. for as ſaynt thomas. in. ij. (cōd) ſayth. A yong man may be excuſed tyll he atteyne and come to. xxi. yeres. for ſo longe he groweth in al his partyes. and by moche faſtyng he may dempnyſhe it. Not for atte twelue yere of age.

lete hym faſte fryday in lente at the leſte. And at xiiij. yeres twoo dayes in the weke. and atte. xviij. thre dayes in the weke. & atte. xx. four dayes in þe weke. And atte. xxi. alle þe dayes in lente. ¶ The ix. ben aged people. The whiche maye not ete. but they that in age haue go- de ſtomekys & ben hole/ ben not by this excuſed.

### ¶ Hec Vincencius

¶ What forme and order we ſhall kepe in our faſ- tyng. our lord & the layd Moyses & hely by theyr enſample techen vs. for our lord in faſtyng pray- ed. and moyses whan he dyde faſt toke good hede what our lord layd vnto hym whan he gaaf him of his lawes & cōmaūde- mentes. And hely þe pro- phete was euer goynge. & in lyke maner & wyle/



## De transfiguracione domini

sholde wee doo as moche as wee maye in tyme of our fast in lence/entende to prayer/and to dypyne scrupce. and to take gode hede what is layde at sermons and prechynge and of the preeste whan he is in the pulpyt. and to bere it away. and to doo ther after in as moche as ye maye. In reherlyng & techynge the same to your children and seruauntes that ye haue charge and power of.

**A**lso goynge to holy places and to pardons. yf we maye yf sooner be releced and haue forgyuenesse of our synnes. and after to come to yf mouite of heuen/that we labour for/ the whiche is our heyrtaunce. where we shall see the transfiguracyon of our lord god oure maker and redemer moche more larger & more brygh

ter/and more gloryfous. than euer peter and his felyshyp see hym/chenne this layd mounte of thabor. for in this mounte shall we see sensyibly w/out fere/or fallynge downe to the grounde/as the layd apolles dyde/ The fader, the sone/ & the holy ghooft. with an excellent glory/there resydent and reynynge lord and god worldis withouten ende in the myddes & among his cpytezens and sayntes the whiche can not / nor maye ony tonge suffyce to telle.

**O**f this mounte and gloryfous cyte of heuen. we fynde this wrytyng that sorowe / heuynesse / waylynge / nor wepyng. there is none / nother also pouerte / nor sykenesse/. Noo man there is hurte no man there is agreued or hated / yet or hatred / or

enureth a nother Loue/  
 tyle there is none/or dely  
 re of mete or drynke/Or  
 of ony worship or power  
 There is no fere nor of  
 theyr malice þ they ha  
 ue to man & woman to  
 byng hem to her donge/  
 on of helle deth of body  
 and of soule shall neuer  
 be there but glory & Joye  
 that neuer shall cease w<sup>f</sup>  
 euerlastynge grace. there  
 shall be no dyscorde / but  
 all thynges in order and  
 accorde with other in con  
 tynuell gladnesse. There  
 ben all thynges quyet &  
 restfull in grete clere &  
 byghnesse/ not of þ son  
 ne that shyneth here. the  
 whiche it shall not nede.  
 for our lord hymself gy  
 ueth and shall gyue that  
 cyte his lyghte. And Je  
 sus the lambe of god. is  
 & shall be þ lanterne ther  
 of. There is no aged pe  
 ple/ nor none other wret

chydnelle of age/ but alle  
 peple that be there at ful  
 age of oure lord. xxxij.  
 There is no nyght no  
 ther derkenesse/ or gader  
 yng of clowdis/ nor no  
 ne excelle of hete or colde  
 but all thyngis so tempo  
 rate/ þ eye neuer lee luche  
 nor ere neuer herde. No  
 ther it maye here be per  
 ceued of mannys herte  
 or mynde/ but only of tho  
 se / whiche be worthy to  
 haue it/ þ names of who  
 ben wreten in the boke of  
 lyf/ that haue taken here  
 theyr penaunce by grete  
 passyon and streyte lyfe/  
 & now ben in heuen ser  
 uynge hym day & nyght.  
 ¶ And aboue alle thyle  
 what Joye & glory shall  
 be to theym that is and  
 shall be accompanied to  
 al the orders of angellis  
 trones & domynacions/  
 pryncypates & potestates  
 Cherubyn and seraphyn



## De transfiguratione domini

And to alle the heuenly  
sppytes of so hyghe ver  
tue.. And to be holde soo  
Innumerable company  
of saintes/about our lord  
Jesu cryst/ dystyncte and  
kepyng theyr order and  
felythyp moche breghter  
shynnyng than the sterres  
of heuen. As is oure lady  
the moder of god. the pa  
tryarkys and prophetes.  
the apostolys and euan  
gelystis, martyres/ confel  
lours with virgynes & al  
other sayntes.

### **Narracio**

**W**e rede that a damp  
ned spyryte was compel  
led to telle a symplytude  
of the Joyes of heuen/ &  
he sayd this ensample/ yf  
a man were on the top  
pe of an hye hylle / And  
myght be possybylyte see  
from hym on eche syde/  
the space of/ an hundred  
thousand myles/ and all  
þe space in compasse where

ful of whete/ and eche ere  
of that whete were shyn  
nyng also bryghte as the  
synne/ yet all this lyghte  
were not in comparison  
lyke to þe lest bryghtnesse  
and clerenesse that Juste  
people glorified haue/  
and shall haue in heuen.

**T**henne all this con  
sidered that we haue oft  
in oure mynde remem  
braunce of this glorious  
hille of heuen / and this  
solempne transfiguracy  
on of our lord god/ & his  
sayntes. And well to vn  
derstonde it in our feyth  
and that we loue it with  
all our herte. and labour  
therfore / contynuelly in  
thought/ worde. and dede  
for the kyngdome of he  
uen asketh non other pry  
ce/ but thyselfe. & so mo  
che it is worthe as thyselfe.  
Therefore gyue thyselfe  
therfore/ & thou shalt  
haue it. Be neuer in fere

for the pryce. Our Lorde  
 Jhesu cryste gaaf hym  
 selfe for to dey. to the en  
 tente to make vs a man  
 syon & kyngdome to his  
 fader. Wherfore beware  
 & lete none synne reygne  
 in you/and therby exclu  
 dy oure lord of his haby  
 tacyon within your sou  
 les. But haue euer with  
 you the spyryte of lyfe in  
 alle goodnesse and ver  
 tue that maye obteyne &  
 come to this sayd transl  
 syguracyon in heuen.

**A**men.

**O**f the swete and  
 holy name of Jhe  
 sus/whiche shall be  
 the seuen daye of  
 August.

**I**n the fyrst book of  
 scripture is wreten  
 that after god of his in  
 fenyte goodenesse hade  
 made man/and ordened

hym to be lord/ and haue  
 domynacyon of al other  
 lyuyng creatures / & he  
 broughte or caueth hem  
 to be brought as it pley  
 sed hym before man ada  
 to the entent that he shol  
 de knowe alle that was  
 made for man. and to gy  
 ue to euery lyuyng crea  
 ture a name/ accordynge  
 to his nature and to the  
 propriete therof. Ther  
 fore it is of congruence/  
 that of and for the noble  
 nesse dignyte and vertue  
 of euery good thyng ou  
 ghte to be prayled/mag  
 nyfied and loued the na  
 me that sygnifyeth þe sa  
 me thyng. Specyally the  
 more/ys the Inpolycoure  
 & gyuer of þe name hath  
 perfyte scyence and kno  
 wlege bothe of the name  
 and of the thyng/but of  
 alle the names that euer  
 hath or shal be in the vlc  
 and knowelege of man.



## De nomine Ihesu

The name Ihesus sygnifyeth the moost noble/  
moost honourable/ & the  
mooste precyouse thyng  
þeuer was is or shall be.  
(Quia filius dei) Iesus  
is the name of the sone  
of god the seconde perso-  
ne in trynyte (Ante secu-  
la) Byfore the worldis  
creacyon predestynate &  
ordeyned in the hye wyl-  
dome of þe godhede. thus  
in our nature and kynde  
to be named and called  
Ihesus. Though it were  
in terra ex tempore) To  
vs here in erthe shewed  
as a new Inpolsycyon/  
sent and reueled from he-  
uen by thangel gabryel  
the whiche after he had  
of his heuenly message  
shewed to the blessyd vir-  
gyne mary/how she shol-  
de conceyue and bryng  
forth a childe a sone (fi-  
lium) she added and sayd  
Vocabis nomē ei⁹ Iesū)

Thou shalt name & call  
hym Iesus (Luce primo)  
¶ And the same wordes  
after that were sayde to  
her holy husbode Ioseph  
The very true wytnesse  
and keper of our blessyd  
lady moder and virgyne  
Be not aferde sayde the  
angell to Ioseph / drede  
the not to take mary thy  
spowse/ & to abyde with  
her. for that she hath con-  
ceyued/ that is to say/ the  
childe that is in her/ is of  
the holy ghost. (De spiri-  
tus sancto est.) ¶ And she  
shall bryng forth a sone.  
Et vocabis nomen eius  
Iesum. Mathei. primo)  
And at his cyrcūcysyon  
where he fyrste shed of  
his blood. (Vocatum est  
nomen eius Iesus) this  
blessyd babe was of the  
named and called Iesus  
¶ By the whiche name  
Iesus/ he was called or  
cleped by. for he was con-

ceyued soo in his moders  
wombe/ sayeth the euan  
gelyste (Quod vocatum  
est priusq̃ in utero concipi  
peretur) Luce. secundo.)

**¶** O thou blessyd Jesu  
O thou souerayne Jesu  
O holy and heuenly na  
me Jesus) I beseeche the  
be to me and al that wor  
shyp honoure & loue thy  
holy name Ihesus, be to  
vs verey Ihesus. What  
is Ihesu to saye, wyl pe  
are me. by cause that I  
haue delyred hym to be  
to vs verey Jesus. forsoth  
Jesus by interpretacyon  
Est idem quod saluator  
seu salutare vel salus.)

**¶** Jesus is as moche to  
say/as a sauyour/ a helth  
gyuer / or helthe it selfe.  
All we be synners/& alle  
we be borne the children  
of pre/ and haue nede of  
grace sayth saynt poule/  
Of whom shal we haue  
this grace/ and be delyue

red from synne/ certeynly  
of none other but of Je  
su/that is Plenus gra  
cie et veritatis. et per que  
gracia et veritas) Johā  
nis primo.) Of Ihesus  
full of grace/& by whom  
alle grace and our salua  
cyon cometh. And with  
out Jesu no grace may  
be hadde/ nor noo goode  
dede wrought (Johānis  
decimoquinto) Sine me  
nihil potestis facere) for  
this blessyd Ihesus/ the  
holy faders and patryar  
chs. Abraham Jacob &  
other/ mourned longed &  
syghed cryng & callyng  
(Veni domine veni) Co  
me lord come (Descēde  
Come downe gracious  
Ihesus/ and delyuere vs  
out of pryson that we al  
be in. and muste goo to  
for the synne of Adam:  
Of this delyred Jesus/  
and of his blessyd actes  
and dedes. wrought and



## De nomine Jesu

done, by hym and in his name ben the prophecies the fygures the sygnes & oracles and tokens innumerable wryten in holy scripture. And though in scripture ben foude other persones of this Name *Jhesus*. ad *Jhesus fili<sup>9</sup> Naue.* otherwyle called *Josue*. And *Jhesus fili<sup>9</sup> Iyrac.* And *Jhesus* s<sup>r</sup> lone of *Josodech*. and though eche of thyle were accordyng to theyr name. helpers and in maner saluators of the people that thenne were. But there was neuer ony that was vniuersall sauour and delyuerer from synne/ but our *Jesus*. *Jhesu* cryste s<sup>r</sup> lone of god. of whom Dauid sayd and prophesied. The fader god in heuen hath sent his only sone *Jhesu* god & man to hele/ to redeme all mā kynde. (*Misic verbum*

*suumet sanauit omnes*) And this confermyth celestis paranympheus/ the heuenly messenger gabriel/ sayeng to *Joseph* the spouse of oure blessed lady *This Jhesus* he sayde shall saue his people. he shall delyuer them of theyr synnes. (*Ipse enim saluū faciet populū suū a peccatis eorum*) *Jesus* thenne maye well be called and verely is a name of myghte and of power. ¶ *Jesus* is also a name of pyte and locour. *Jhesus* is & perpetuelly shall be to his louers rewerder and prempour. ¶ That our lord *Jhesus* is of myght & power it appereth (*In rerum creacione. In demonū subiectione. & in miraculoꝝ opacoē*) The myght & power of *Jesu* fyrst I say is shewed & appereth in the creacyon & makynge of the worlde

and of all that is therto. for as it is wreten in holy scripture (prouerb. viij. Jhesus) þ is to say the hye wyldom of þ fader/was before in eternyte with þ fader/ or heuen or erthe/ sonne or mone/ water fyl the best or fowle. And by foie ony lawe/ or ordinaunce of ony creature in heuen or in erth was made or create. And as it followeth in the same charpytre. Jhesus not only thus with the fader/ before makynge or creacyon of the world. but also he was (Cum eo qz cuncta componene.) Jhesus with god the fader/ was the fourmer/ the maker/ the shaper of all the foisayd. This wytnesseth & confermeth the euangelyste Johan sayeng thus Omnia per ipsum facta sunt. & sine ipso factū est nihil.) By Jhesu sayth

the holy gospel/ all thynges were made & create. and without Jhesu there was neuer ony creature made. ¶ Jhesu sayth it is so/ that here in erthe men for a small power a transpitory domynacyon in a reame in a cyte/ or in a countrey receyue grete reuerence and worthyppe what honour what reuerence what laude or pray synge oughte to be gauen to the Jhesu/ that thus by creacyon arte lord of all creaturs. Of whom & by whom every thyng hath his byeng. and substance/ certeynly no tonge maye speke nor herte thynke it/ this name Jhesus is exalted as wytnessech saynte poule aboue all names. In so moche that (In nomine Jesu omne genu flectatur celestium terrestrium. & inferorum. Ad philipenses. ij.)



## De nomine Jesu

In sentence to laye. All the power of angellis in heuen/ of deuyllis in hell and of men vpon erth is subgette to Jesu & to hys & to his name bow & gyue reuerence/ The whiche consydering pope Johan the. xxij. of that name. & to styre the peple to haue the moo reuerence to our honourable Jhesu graunted to euery person dysposed. p as oft as p blessyd name of Jesu is reherled in dyuine serupce dothe bowe his knees / or maketh inclynacyon or symteth hymselfe vpon his brest with deuotyon and reuerence/ so ofte he shall haue. xx. daies of pardon & remysyon of synnes. ¶ Also I sayde that the myght & power of Jesu is shewed in subduynge of wyched spyrtes. The whiche nedeth not longe to treate of. For it is ma

ny feste Innumerable in all the four euangelystes how they dred Jesu/ fledde hym were cast oute of thep that they vexed/ by Jesu somtyme a legion of deuyllis fro one man And how they haue noo power/ but of p suffraunce of Jesu/ as playnly sheweth in the story wryten Mathew. viij. & Marci. v. And many other places of the gospel. and not only thus by Jhesu in his own persone/ but also by his dyscyples/ deuyllis & cursed spyrtes were subgette and obeyed/ as it is wryten. Luce. x. Domine ecia demonia subiiciunt nobis in nomine tuo. ) Lord/ sayde the dyscyples to Jesu with grete Joye/ forsooth in thy name lord euyl spyrtes obeye to vs This wylle euery cristen man/ this power may not can not be dempnyshed

lessed. for Ihesus is god  
of infynyte power. ther-  
fore as theñe so euer seen  
& euer shall contynue/ þ  
whoo soeuer calle deuou-  
tely/ & trust verely in this  
holy name Ihesu/ he shal  
not/ he may not fayle of  
helpe/ wytnessynge þ pro-  
phete sayeng) Quicunqz  
vocaueit nomē domini  
saluus erit. Johannis. ii)

¶ Of many stoyes that  
shewe þ same/ one I shal  
tell you. In the tyme of  
kyng herp þ thyrð. there  
was in the chyrcheverde  
of saynt Edmūdis very  
a childe with a payre of  
tables in his honde. study-  
enge to make his lettres  
and to wryte/ & so deynly  
he was by the power of  
god rapte/ taken from þ  
place/ and broughte in to  
ferre and straunge coun-  
trei/ and thenne ledde in  
to a grece palays or hall  
and there he mette with

other thre childrey. that  
were of dyuerse regyons  
brought þ same tyme in  
suche fourme as he was.  
there was also a relygy-  
ous man that moued thi-  
se children to confessyon  
the whiche they made to  
hym and receyued abso-  
lucion. And thenne the  
monke made theym all  
naked and without ony  
clothes/ And bad theym  
Joyne theyr hondes to-  
gyder in maner of pray-  
enge and goo forth. And  
where or whyder so euer  
they were ledde & brou-  
ghte/ and what soo euer  
they herde or see they shol-  
de without seasyng calle  
on þ blessyd name Iesu.  
And that Ihesu sholde  
euer be in theyr mouthes  
¶ After this/ thise foure  
children were brought to  
places where soules were  
tormented and peyned &  
fendes & deuylles wolde



## De nomine Ihesu

haue taken this said childern. & caste theym in to paynes. & as they had be taught/cryed & called/ Iesu Iesu Iesu/ & the wycked spyrytes anone & at all tymes fledde fro the. After this dredfull dysconsolacions/ they were broughte to delectable & pleyssaunt places/ and there they sawe angellis & holy soules/ and of dyuine secrettes/ and of þ vnspcakable Joyes of god Iesu. for mannys wytt and knowyng can not in this lyfe comprehend the leeste prouyce therof. this seen & done. the childern were brought ayen to the sayd halle/ And clothed ayene by þ sayd relygyous mā And thenne restored to theyr propre countrees. And the. viij. daye after the said rapte of this fyrste spoken childe. he was fyrst seen & founden in þ

subarbes of bery & his tables in his honde. This dysconsolacions was so enpynted in this childis mynde. that alle the tyme of his lyf there myght no worldly myrthe come in his herte/ nor ony thyng cause hym to laughe.

¶ A storye lyke to this. There is wreten of Nicholas that was in þ purgatory reueled to saynte patryk/ how he passed al perylls. and auoyted the deuylls oonly sayenge. (Ihesu adiuua me Iesu miserere mei) Also a deuyll sayd to saynt bernarde/ whan he bad hym in the name of Ihesu/ goooute from the woman þ he vexed. ¶ O nomen terribile Ihesu. iam cogis me exire) ¶ Dredfull name Iesu/ þ constreynest me to departe. sayd the fende. ¶ meruelous o thou hye name Ihesu

how is it seen þ̄ thy hye  
 name Jhesu is soo dred  
 to spyrites/that of theyr  
 owne nature haue incom  
 parable knowlege con  
 nyng and myghte vnto  
 ony erthly creature. How  
 dare specyally ony cryste  
 creature be soo bolde to  
 dysplese the. or doo that  
 is or myghte be contrary  
 to thy name Jhesu/ that  
 is to say/contrary to sal  
 uacyon of hym. Beware  
 man beware and remem  
 bre the of that dredfulle  
 worde/ þ̄ Jhesu shal say  
 to theym þ̄ here dyspley  
 sed hym and lyued with  
 oute drede of hym. (Ite  
 maledicti in ignē eternū  
 Goo ye cursed peple frō  
 me in toguerlastyng fyre  
 The contrary) and to þ̄  
 grete Joye shall be sayd  
 to theym that here haue  
 lyued in drede and loued  
 hym. (Timentes autem  
 dñm glorificat) Sayth

the prophete. Jhesu glory  
 fyeth and taketh to his  
 blysse men dredyng hym  
 with loue. and shall saye  
 to theym. Venite benedi  
 cti patris mei. possidete  
 paratū vobis regnū. Ma  
 thei. xxv. Come ye blessed  
 of my fader take possessy  
 on of the kyngdome of  
 heuen to be parteners of  
 my blysse & Joye. ¶ To  
 this name all prophetys  
 bere wytnesse. and so ha  
 ue therby remyssyon of  
 synnes. The myght and  
 vertue of the name Jhesu  
 I sayd/al is shewed (In  
 miraculoꝝ operacōe) In  
 the merueylous & plente  
 full myracles that Jhesu  
 shewed & wroughte hym  
 selfe/and haue be done &  
 wrought in his name, the  
 whiche be innumerable  
 for manifeste it is/ that  
 bothe of hym and in his  
 name/thousaundes haue  
 be myraculously heled.



## De nomine Ihesu

2  
e laued/the blynde and þ  
neuer see before haue the  
yr syght/the dome theyr  
speche.the lame crepyllis  
and croked theyr ryght  
membres and lymmers.  
the deaf theyr herynge.  
the lepres theyr clenlyng  
for this there ben many  
auctorytees & enlamples  
bothe in the gosgellis. &  
in actibus apostolorum)  
Mathei. iij.) Is wreten  
that Ihesus wente ouer  
all galyle/ prechyng and  
techyng & helyng al ma  
ner of langour & syknesse  
in the peple. And (Marci  
ij.) is the same thynge to  
this entent. & how Iesus  
gaafe the same power to  
his dyscyples. Many o  
ther & vnkowen how  
many tymes the expery  
ence of the vertue of this  
name Iesus hath be she  
wed to theym that haue  
loued and truste in thys  
blessyd name (Iesus)

### Narracio

¶ It is wreten of a bro  
der of þ mynours/remem  
brynge him of the vertue  
and myracles done in þ  
name of Ihesu. and for  
to auoyde a greate feuer  
and axes that he hadde.  
he with deuorion wrote  
this name Iesus) & put  
it in water. & with a ferd  
full hert in Iesu he dran  
ke the water. and anone  
he was hole.

### Narracio

¶ Of a deuoute yonge  
man/ It is also red/ þ he  
prayed to god to haue þ  
meanes how he myghte  
best loue hym. & cōtynue  
in þ same loue. an angel  
appered and toke hym a  
byll/where in was wretē  
(Ihesu fili dei propicius  
esto mihi peccatori) Iesu  
the sone of god be mercy  
full to me synner. Open  
thy mouth & ete this say  
de thangel. for by vertue

of Jhesu and to this name/ the trynpte is enclý-  
ned to fauour/ chancellis  
to serue and helpe the/ þ  
deuyllis to flee from the  
all veracions to be swa-  
ged/ and heuen to be ope-  
ned. ¶ Of alle thise the  
sayd ponge man in ver-  
tuous lpyng had experi-  
ence (as sayd þ itoy/ con-  
firmacyon of al the pre-  
mysles/ is playne of the  
mouth of our lord Jesus  
þ last chapytre of marci.  
(In nomine meo. dicit  
Jesus) demonia efficiunt  
linguis loquuntur nouis)  
¶ In the seconde pryncy-  
pall it is sayd/ that Jhe-  
sus is a name of pyte &  
of locour. Here mayste þ  
shewe & preche / how for  
pyte that he had of man-  
kynde/ And for to locour  
& releue hym of mysery  
that he was in. Jhesus  
wolde meke hymself for  
to be come man/ and soo

procede yf thou wylte in  
his actes of mysery of po-  
uerte/ of lappence. & lpe-  
cyally of the circūtaunce  
of his passyō. fyrst that  
wee ought to meke vs to  
hym that to destroye our  
pyde/ he suffred his hede  
to be crowned with shar-  
pe thornes/ and that wee  
lhold not forgete hym in  
prosperyte. His right hon-  
de was peryllhed with a  
grete and boyteus nayle  
to haue pacyēce in aduer-  
sityte/ beholde his pepne in  
his left honde to dyspyle  
erthly and vayne Joyes  
his fete nayled towarde  
cherch/ is a myrrour and  
a spectacle. and in sygue  
that he loueth þ he sprad  
his armes to clpype the/  
and boweth his hede to  
kysse the. All his blessyd  
body is lyke a habergeon  
mayled with droppes of  
blood. and in token that  
this was pure & hole loue



## De nomine Ihesu

Our mercyfull Ihesus  
our pytefull Ihesus suf-  
fred his syde to be opened  
his herte with a spere to  
be perled. & every droppe  
of his precyous bloode to  
be shed/for the & me and  
all mankynde. ¶ Thus  
Ihesus hath verefyed þ  
prophecye that is wreten  
Playe.v. (Quid ultra de  
bui facere et non feci.)  
¶ What ought I/what  
myght I/ what woldest  
thou man that I dyde  
for the more theñe I ha-  
ue done/haue I not gy-  
uen myn lyfe for the (q̃a  
Maiorem caritatē nemo  
habet ⁊c) More loue can  
not be shewed / than to  
gyue lyfe for his frende.  
And as saynte bernarde  
sayth in Iesus name þ  
& my passyon were not  
suffycient for þ redemp-  
of man/I wolde for the  
loue that I haue to man  
yet suffyr agayn that I

haue suffred ¶ And we vn-  
hēde we wretches/worse  
than vnresonable creatu-  
res/þt we mourne not so  
rowe not/pyte the not Je-  
su in thy passyō/ that for  
pyte of vs thus woldeste  
be tourmented and deye  
for vs. ¶ And also þt we  
for the and in thy holy &  
blessyd name Ihesu ben  
not pacient in all aduer-  
sytees/ redy to suffre for  
the veracyons/trybulacy-  
ons/Iniuries·wrongs·  
repreues·syknesles· & all  
maner dysleles· and that  
with desyre & Joye with  
thyne apostles and discy-  
ples of whom it is wretē  
(Actuum quinto. Ebant  
gaudentes a p̃spectu con-  
siliij· quoniam digni ha-  
biti sunt pro nomine Je-  
su contumeliam pati ⁊c)  
¶ And saynt poule sayth  
in þ same book.xx.cha-  
pytre.he was redy to dey  
for his Maysters name

Iesu (paratus sum mori)  
 ¶ Haue thenne after the  
 counseyle of Bernarde/  
 Iesus euer in thy honde  
 in thy mouth and in thy  
 herte/ by whom þu shalt  
 now direct all þu powers  
 bothe of soule and body

(Ihesus (inquit) semper  
 sit in manu. semperq3 sit  
 in ore. sit in sinu. quo tui  
 omnes sensus dirigantur  
 et actus) ¶ And that I  
 sayde for the last pryncy-  
 pall/ sholde moue euery  
 persone to the premysse  
 for Ihesus I sayde/is  
 wyll. and shall be/ thy re-  
 warde ferre and aboue  
 thy merytes. ¶ Ihesus  
 sayth to al his seruantes

(Venite ad me omnes  
 qui laboratis et onerati  
 estis. et ego reficiam vos)  
 Come ye all to me saith  
 Ihesus that labour/ take  
 burden. and I shall re-  
 freshen you I shall re-  
 warde you. I shall recom-

pense you. ¶ Wherwith  
 good Ihesu/ ierly with  
 Joye blyssse eternal. with  
 fruytyon/ dyspon & kno-  
 welege of the blessyd cry-  
 npte/ with Joye that com-  
 prehendeth all that pley-  
 leth. & suffreth noo thyn-  
 ge with it that dyspley-  
 leth/ and Joye that shall  
 neuer be taken from vs.

Quod nemo tollet a vo-  
 bis) sayth Ihesus) This  
 is the name/ and there is  
 non other to be saued by

(Non est aliud nomen  
 sub celo datum homini-  
 bus. in quo oportet nos  
 saluos fieri (Actuū. iij.))

¶ Ihesus thenne I be-  
 seche the graunte vs here  
 to loue/ so to folow the in-  
 mekenesse/ pacyence and  
 charyte/ that we maye co-  
 me to the where euer we  
 shall see the. preche prayse  
 the abyde with the Joye  
 in the. & neuer to departe  
 from the ¶ Amen.



## De nomine Ihesu

### **Narracio**

**I**t is red that a man  
lyued many yerres & dayes  
in peasyble wyle with  
his wyffe accordynge to  
theyr degree. thenne the  
enmye of all vertuous ly  
fe/ incyted theym/ temp  
ted and broughte theym  
bothe vnto a foule and  
abhomynable temptacio  
to haue destroyed theym  
selte. The hui bonde not  
knowynge of his wyfes  
temptacyon/ ne the wyfe  
of the temptacyon of her  
hui bonde. This tempta  
cyon troubled theym bo  
the soo mykell/ that ney  
ther of theym coude well  
ete/ drynke ne slepe. But  
euer were syghynge. and  
in heuy chere. In processe  
of tyme of vnwoned co  
forte betwene they. they  
demaunded & asked eche  
of other the cause of he  
uynes and sorow shewed  
The man & housbonde

after many questyōs ma  
de of þ woman and not  
satisfyng her/ at last he  
answerd and sayd. Cer  
taynly my trouble is þ I  
am daye and nyght/ erly  
and late/ etynge & dryn  
kyng/ or what soo euer I  
doo/ or occupye/ tempted  
for to hange my selfe. tel  
le me now wyfe sayde he  
what is þ cause of youre  
heuynesse/ and why ye ne  
ther ete drynke nor slepe  
as ye haue ben accusto  
med. The wyfe answer  
de & sayd. forsooth Syre  
I am in the same temp  
tacyon and wyll. Anone  
thorugh Instygacyon of  
the deuyll/ they were bo  
the consented & agreed to  
perfourme this falle tem  
ptacyon. And anone ma  
de redy theyr halters and  
theym selfe with all that  
sholde be had/ to execute  
that cursed dede to haue  
hanged theym selfe. But

before that they shold be  
gynne this fowle & hor-  
ryble dede. The wyf say-  
de to her husbonde. Syre  
sayde she/ Wee neuer yet  
fasted ne haue not dron-  
ke of oure best wyne. lete  
vs sayd she drynke ones  
therof or we deye. I con-  
sente and graunte/sayde  
the husbonde/ she fette of  
the despyred wyne. & whā  
it was byfore theym bo-  
the/ of a blessed custome  
þ they hadde whan they  
toke ony sustenaunce they  
sayde that one to þ other  
drynke wee / Or lete vs  
drynke/or in lyke termes  
As thus. I drynke to the  
wyfe. In the name of  
Jhesus with the comyn  
blessynge. (In nomine  
patris et filij et spiritus  
sancti. Amen. Bibamus  
in nomine Jhesu.) And  
she receyuyng and dryn-  
kyng of the wyne in the  
name of Jhesu. & anone

theyr temptacyō voyded  
and was gone. Et fugit  
dyabolus) And the deuyl  
fledde from theym. And  
they thenne contryte she-  
wed this / and confessed  
theyr synne openly/ to þ  
magnetyenge of the glo-  
ryous and heuenly name  
Jhesus. ¶ Bernardus  
( Habes anima mea re-  
conditum electuariū cum  
vasculo vocabuli quod ē  
Jhesus. quod nulli vnq̃  
pesti inefficax inuenitur)

#### ¶ Narracio

¶ It is wreten that a  
paynam beyng conuer-  
ted to crysten feyth/ wher-  
fore the deuylis had soo  
moche enuy/ þ they vexed  
hym with bodely hurte &  
sensyble/ þ they bete hym  
many tymes. and specy-  
ally in his bedde. Thē  
this man as he was tau-  
ghte of an holy man soo  
wed this name Jhesus in  
foure corners of þ shetes



## De nomine Jhesu

of his bedde . And after  
this/ the deuylis as they  
were accustomed come in  
sensyble wyle to his chā/  
bre/ for to haue bete and  
vexed hym . But whan  
they were nere towarde  
the bedde. they fterted a/  
back and stode aserde. &  
sayde mowynge & with  
a croked countenaunce/  
Ha Jhesu/ ha Jhesu. &  
thus this man was sa/  
ued from betynge. ¶ He  
thenne vnderstondynge þ  
vertue of this name Jhe/  
sus made and ordened a  
longe spere / and fastned  
this name Iesus in then/  
de . And whan someuer  
this cursed spyrytes ap/  
pered vnto hym to trou/  
ble or vexe hym/ he helde  
and putte the spere with  
the name of Jhesus a/  
pynt the deuylis/ & they  
fled and ranne away all  
confused . And thus this  
man was noo more by

theym troubled ne assay/  
led. But euer after was  
delyucred fro alle temp/  
tacyons and troubles of  
theym/ & y the vertue of  
this holy and swete na/  
me of Jhesu

### ¶ Narracio

¶ I wolde Jhesu that  
men cowde folow & loue  
Jhesu/ as a knyght that  
I rede of. Whiche went  
to Jherusalem on pyl/  
gremage. whan he was  
come thyder. he vplyted  
in order by and by alle  
those places that ony ac/  
te or dede was done in by  
oure lord Jhesus from  
his byrthe vnto the place  
of his ascensyon . Then/  
ne he consyderynge that  
he had noo more places  
to vplyte or to folow Je/  
su/ but only in heuē wher  
Jhesus ascended .  
And in this consydera/  
cyon he was in soo grete  
delyre and affectyon to

be with Ihesu that the soule of hym there departed from his body / wyle and lerned men vnder / stondyng that this man for Joye that he hadde in his pylgremage and in Ihesu was dyscessyd / made his herte to be opened. And there was wreten therin (Ihesus amor meus) Ihesus my loue. ¶ D sayth saynt austyn De ciuitate dei (libro de cimoctauo capitulo. quadragelimonono.) Quid amicus. quid dulcius nominare nomen Ihesu) What is more frendlyer more louelyer / and more swetter to name than Iesu. by Ensample.

#### ¶ Narracio

¶ A woman there was that thorough thynstygacyon of her enemye þe euyl angell / & her harde herte fylle in to suche an obstynat oppynyon / that she in

noo wyle / nor by ony perswasio wolde forgyue certayne trespasses doone to her. A goode holy man trustyng in the holy name of Ihesu in her extreme lykenesse. wrothe this blessyd name Ihesus in her forhede. & anone þe vertue of this hygh name Ihesus wroughte in her loo / that it molested / and melted her herte. that with alle the power of her hert / she forgaaf alle trespasses / Askynge Iesu forgyuenesse of her Induracyon and obstynacy / thynkyng hym of the remedy. ¶ Wherefore euery man ought to honour / sanctyfy and haue lowe this day in the reuerence of this holy & swete name Ihesu

¶ Amen /

¶ Sequitur de sancto Laurencio

¶ iij



## De sancto laurencio

**(De sancto Lau-  
rencio martyre)**

**G**od frendis luche  
a day ye shal haue  
Saynt laurence day god  
dis owne holy Martyr.)

His martyrdom/as max-  
imus sayth/shyneth to al  
holy churche/& lyghtneth  
al the world. wherfore ye  
shall come to god & holy  
churche. & shall fast cheue

**(**This saynt was holy  
in lyuyng & grete in com-  
passyō of feryng. Saynt  
austyn sayth þ̄ ensample  
in doyng is more comen-  
dable/ than is prechynge  
& techyng. therfore saynt  
Laurence gaaf all crystē  
peple to shewe ayenst ma-  
lyce mekenesse/ & ayenst  
couetyle largnesse/ ayenst  
persecucyon & trybulacō  
loue & swetnes. **(**Whēne  
sirtus the pope had be in  
spayne/ he brought Lau-  
rence with hym to rome

& made hym arshedeken  
to serue holy churche and  
pour peple. Thenne had  
thēperour enuye to hym  
& purposed to do hym to  
deth. Thēne laurence to  
shewe mekenesse ayenst  
malyce/enquyrēd fast af-  
ter pour peple/& went to  
hem & gaaf hem mete &  
drynke & clothes. & so he  
come to a wedowis hous  
there as were many pour  
peple lodged/ the whiche  
wedowe had be long seke  
of the hedache. Thenne  
laurence had compassyō  
on her & made her hole.  
& mekely washed all the  
pour peples fete/& serued  
hem of mete & drynke.  
And for he herde þ̄ there  
was a pour man belyde  
in a place þ̄ was blynde  
he wente thyder & heled  
hym. Soo euer the more  
thēperour shewed malice  
to him/the more he gaue  
hym to mekenesse & holp

deuocyon. he shewed also  
 ayenst couetyse largnesse  
 for whan pope sixt<sup>e</sup> had  
 take to laurēce þ trelour  
 of holy chirche to kepe &  
 to gyue to hem þ had ne  
 de. ¶ Thēne blessyd lau  
 rēce folowed his mayster  
 & sayd (Sancte pater no  
 li me derelinquere) Holy  
 fader forlake not me/for  
 I haue dealed all þ tre/  
 lour þ thou toke to me.  
 wherfore go not þ to thy  
 passyō alone/but lete me  
 goo with the/as we haue  
 serued god togyder. so le  
 te vs suffre deth togyder.  
 Thēne sayde the pope.  
 I wyl goo tofore/ & thou  
 shall come after & suffre  
 more penaunce than I  
 may. for I am olde & þ  
 art yong. & mayst suffre  
 more than I. & therfore  
 make the redy/ for there  
 is grete torment ordened  
 for the. ¶ Thēne were  
 there some herde laurēce

speke of trelour. Thēne  
 thēperour sent after laurē  
 rence. & sayde. ( Ostende  
 mihi thesauros ecclesie )  
 Shew me the trelour of  
 þ chirche/ or elles þ shall  
 be put to suche a tormēt  
 that þ shall be feyne to  
 delyuer it. ¶ Thēne how  
 pope Sixtus and saynte  
 laurence come to this tre  
 lour/ye shall here. ¶ We  
 rede þ there was a holy  
 man þ hyght Drygynes  
 þ conuerted philyp thē  
 perour, thēne the reame  
 of fraūce was rebell a/  
 yenst thēperour of rome.  
 Thēne thēperour sent a  
 knyght of his in to fraū  
 ce with moche people to  
 ouercome fraunce/ This  
 knyght was called decius  
 & in short tyme he made  
 fraūce subgettis to thē  
 perour as they were befo  
 re Thēne whan this em  
 perour philyp herde that  
 decius had doo so wel/to



## De sancto laurencio

grete worshyp to decius)  
& to thanke hym for his  
Journey. Theperour to/  
ke with hym a few men  
& rode out of rome ayeſt  
deci<sup>9</sup> to welcome hē ho/  
me. theñe deci<sup>9</sup> law þ the  
Emperour dyde hym so  
grete worshyp, he thou/  
ght it had be for drede &  
not for loue. & thought to  
be emperour hymselfe. &  
so in þ nyght nexte after  
as theperour lay in his  
bed sleppng/ decius slewe  
hym. & toke al his peple  
to rome with hym. theñe  
whan the Romayns & þ  
Senatours herde therof/  
what for drede/ & what  
for loue/they made deci<sup>9</sup>  
emperour. Theñe whan  
Phyllys sone herde telle  
þ his fader was dede in  
this wyse/he was aferde  
lest deci<sup>9</sup> wold haue slep/  
ne hym. & toke all his fa/  
ders tresour to holy chir/  
che. & bare it to pope sixt<sup>9</sup>

and to laurence prayeng  
hym. Vt so were þ decius  
slew him/they shold dele  
this tresour to holy chir/  
che & to pour peple þ had  
nede. Theñe deci<sup>9</sup> slewe  
phyllys sone for fere/lest  
he wold haue venged his  
faders dech. whā he had  
come to mannys state. &  
this was þ tresour that  
pope sixtus and laurence  
had/ and for this tresour  
they putte laurence in to  
pylon Theñe was there  
a man þ hyghte lucyllus  
in pylon/that by greete  
wepyng had losse his sy/  
ghte. Thenne Laurence  
made hym to see ayeñ. &  
crystened hym/ wherfore  
many blynde men and  
wymen come to laurence  
& had her syght. Theñe  
theperour sent to Lau/  
reñe to delpyet þ tresour  
Thenne he prayed hym  
of thre dayes respyte / &  
theñe he wold shew him

the tresour. So thise thre dayes laurence was lete out of pryson/and wente and gadered all þ̄ poure peple togyder þ̄ he coude fynde blēde lame or croked/ and the thyrde daye he brought theym before theperoure to his palays & layd. Loo here is euerlastyng tresour/this wyl neuer fayle/for it wyl endure for euer in heuen. So shewed Laurence a penynt couetyle largenesse for he deled for goddis sake all that he had.and myghte haue spente it in vanyte & he had wolde. Also in tormente of his passyon/ he shewed loue and swetnesse. Thenne theemperour cōmaunded to bryng forth all maner of tourmentry/scourges. napes/stones salt pytche byrmstone/brennyng coles/ pren shaftes/ barres of pren/gredyprens. And

cōmaunded all sholde be spent vpon laurence/but he wold shew the tresour and forsake his god. & to do sacrefyce to manwmentys. Theñe layd laurēce thou vnblessyd man/thise metes and drynkes haue I euer desyred/for righte as swete mete and drynkes pleyse thy body soo thise tormentes pleyse my soule/and maken me strong & myghty to suffre passyon for my lordis sake. ¶ Theñe was theemperour wroth & cōmaūded to bete hym w̄ scourges full of knottys/ & leue not tyll the bloode ranne downe on euery syde. & thenne they layd cheynes of pren brēnyng to his sydes/þ̄ brēned the fleshe fro þ̄ bones. & euer laurēce thanked god her self. Theñe was decius wode for wo.& layd thogh þ̄ with e hy wiche/



## De sancto laurencio

craftte scornest my torme  
tys/ yet thou sholdest not  
scorne me. And theñe he  
cōmaunded aȳen to bete  
hym with whyppes and  
knottys of lede tyll þ̄ bo  
nes were bare. ¶ Theñe  
laurēce helde vp his hede  
& prayenge to god/ theñe  
come a voyce fro heuen &  
sayd. Thou muste suffre  
more tormentes & passy/  
on for þ̄ loue of me. this  
Decius herde it hymself  
And thou shall come in  
to greate Joye & blysse.  
Theñe sayd decius to þ̄  
people/ ye maye here alle  
how þ̄ fendis come & cō/  
forte hym/go & bete him  
aȳen with scourgis/ then  
newas there a knyghte  
of thempourours þ̄ hyght  
romanus) þ̄ saw an an/  
gell with a shete of sylke  
come & wype laurence sy  
des. Thenne he forsoke  
the emperoure/ & become  
the discypyle of saynt lau

rence/ & Laurence anone  
crystened hym. Thenne  
Deci<sup>9</sup> made to smyte of  
romanus hede, theñe des/  
cius dyde make a greate  
fyre & let a gredyren ther  
on/ to rost Laurence and  
thrested him down with  
fyre forkis/ theñe laurēce  
loked vpon thēperour &  
sayde þ̄ wretche þ̄ syde þ̄  
is rosted ynough/ etc ther  
of whyle that other syde  
rostedh/ I drede not thy  
tormētes/ & cast his eyen  
vp to god & sayde. Lorde  
Jesu take my spyrte. &  
so he gelde vp the gholte  
¶ Theñe þ̄ tormētours  
went her way & lefte the  
body lyeng there. thenne  
come cristen peple & toke  
þ̄ body. & beryed it with  
grete lamentacōn Thus  
laurēce shewed mekenes  
ayenst malysce. & largnes  
ayenst couetyse/ aȳēst pas  
syon loue & swetnesse/ for  
þ̄ greate loue þ̄ he had to

god/ made hym set uou-  
ghe by all his tormentes  
that were do to his body/  
Saynt Gregory telleth  
how there was a preste þ  
hyght staculus/ and was  
bely to amende a churche  
of saynte laurence þ was  
destroyed with lombardes/  
but he wanted brede  
to his werke men. & ma-  
de moche sorow therfore  
And he prayed to god &  
saynt Laurence helpe of  
helpe/ & thenne he loked  
in to an ouen and fonde  
it full of new whyte bre-  
de. And he went it wolde  
haue serued hem but for  
a weke / & it fonde hem  
ynough al the tyme that  
his werke was a makyng

### ¶ Narracio

¶ We fynde þ there was  
an Empreour that was  
a cursed man of luyng/  
And whan he was dede.  
There come a legyon of  
fendes to fetch him. and

as they come by an holy  
hermytes cell/they made  
a grete noyle. the myte  
had grete merueyle ther  
of/ & opened a wyndow &  
spake to one of hem that  
come behynde and asked  
in the name of god what  
they were. And he sayde  
fendes that were sent to  
the Emperour that was  
dede/ to loke yf they my-  
ghte haue hym for her re-  
warde. Thenne the myte  
comaunded hem to come  
ayene by hym to knowe  
how they sped/ & he dyde  
soo. And sayd whan his  
synnys were layd in the  
balaunce & was nye ouer-  
come. Thenne come the  
biēnyng deken laurence  
and layd a grete pot on  
the balaunce and it drew  
vp al togyder. This pot  
was a grete chalysse / þ  
thēperour made to wors-  
shyppe saynte Laurence.  
¶ Thus ye maye lerne



## De Assumpcione marie:

to lustre ayenste enuyous  
peple. also what mede is  
in largnes to gyue them  
that haue nede. & what  
Joye and meryte it is to  
lustre trybulacyon & per  
secucyon and dysleasse pa  
cyently/lerne of the holy  
martyr saynt Laurence/  
& lete vs take hym for a  
myrrour/ & pray to hym  
þ he wyll be medyatour  
to God for vs/that wee  
may come to euerlastyn  
ge blyss. Amen.

De Assumpcione  
beate marie virginis)

**G**od frēdis/ luche  
a day ye shall ha  
ue the assumpcion  
of our lady/And it is cal  
led soo/ for that daye her  
sone toke her vp in to he  
uen body and soule. and  
crowned her quene of he  
uen/for thangellis of he  
uen come to fette her vp.  
Angellis syngyng come

with Processyon ayenste  
her w<sup>r</sup> roles & lylles of  
paradyle. In token þ she  
is rose lylle & flour of all  
wymmen. & they dyde ho  
mage to her. for all an  
gellis & sayntes in heuē  
made Joye & melodye in  
worshyp & honour of her  
& so holy churche maketh  
mynde of her assumpcion  
And yet þ gospel of that  
day maketh no mencōn  
but of two susters/ þ was  
Martha & Mawdeleyne  
& sayd thus. (Intrauit  
Ihesus in quoddam cas  
tellū & mulier quedā ic)  
Ihesus entered in to a  
castel. & a woman þ was  
called martha/toke hym  
in to her house. And she  
had a suster þ was called  
Mary/that sat at cristys  
fete & herde hym speke.  
Thenne was Martha  
bely to serue cryste. And  
she sayde to hym. Syre  
byd my suster aryle and

helpe me. Therne anſwe  
red cryſt (Maria meliore  
partē elegit q̄ nō auferet  
ab ea) Mary hath choſe  
the better parte/ſ̄ whiche  
ſhall not be take awaye  
from her. ¶ Thiſe ben  
the wordes of the goſpell  
of that day. And here be  
no wordis of our lady as  
be ſemyng. But he that  
redeth what Saynt An  
celme ſaith/there he may  
ſee that the goſpell per  
teyneth all to oure Lady  
and to the lyuyng of her  
¶ For ſhe was ſ̄ caſtel ſ̄  
Jeſus entred in to. for ri  
ghte as a caſtel hath dy  
uerſe proprietes ſ̄ longe  
to a caſtel. ſ̄ it ſholde be  
myghty & ſtrong/ righte  
ſoo was our lady before  
alle other wymmē. for  
there as wymmē be frey  
ly and feble. and eaſy to  
ouercome/oure lady was  
ſtrong as a caſtel. And  
ayenſtode ſ̄ cawtellis of

the fendes enygnes. and  
put theym beſyde at alle  
tymes. for right as a caſ  
tell hath fyrſt a depe dy  
ke/right ſo had our lady  
a depe mekenelle in ſtren  
gthe of the caſtell/ in ſoo  
moche ſhe paſſed other  
in vertue of mekenelle.  
Wherefore god choſe her  
to be moder to his Sone  
before all other wymmē  
& therto criſt bereth wy  
nelle thus Quia reſpexit  
hūilitatē ancille ſue) for  
god behelde the mekenes  
of his handmayden/alle  
generacyō ſhal bleſſe me  
¶ Thiſ dyke yf it be ful of  
water/it is ſ̄ more ſtren  
ger to ſ̄ caſtel. thiſ water  
is cōpaſſyō ſ̄ a mā ſhold  
haue for his ſynnes & for  
other peples dyleaſe. thiſ  
water had our lady. On  
thiſ dyke lyeth a draw  
bydge that ſhal be draw  
vp ayenſtē enmyes. And  
lete down ayenſt frendis



## De Assumpcione marie:

By this bydage ye shall  
vnderstonde dyscrete obe  
dyence. ¶ For right as a  
man shall not lete down  
the bydage to his enemye/  
though he byd hym. so  
man shall not lete the  
fende come to his soule/  
though he tempte hym.  
But anone as he is ba  
den ony thyng / that is  
helpe & socour to his sou  
le/thenē shal he lete dow  
ne the bydage of obedyen  
ce/ and the soner þ better  
¶ This dyde oure Lady  
whan the angell gabriel  
tolde her of her concep  
cion of her Sone / she lete  
not downe the bydage a  
none tyll she knew whe  
der he was a frende or an  
enemye. & sayd she shold  
receyue and be a mayde/  
& kepe the vow of chasty  
te that she had made to  
fore. And as she herde þ  
she lete down the bydage  
of obedyece and sayde.)

(Ecce ancilla domini.)  
¶ Loo here goddis owne  
handmayden/ be it done  
to me after thy worde.

¶ This castell is treble  
walled. The fyrste wall  
betokeneth wedlocke. for  
fyrst she was wyfe to Jo  
seph. or elles the Jewys  
wolde haue stoned her as  
for a lechoure/ yf she had  
conceyued without wed  
locke. And so the ferther  
wall betokeneth pacyen  
ce and thyner vprygnyte  
that is madenhede. But  
þ is lptyl worth but it be  
strengthened with the wal  
of pacyence. & lptyl helpe  
is for madenhede/ it is ly  
tyll worth þ can no thyng  
ge suffre of persecucion  
nor dysleale/ but euer pley  
nyng and grutchyng. &  
to be a claterer a Jange  
ler a curser & a warper &  
a scolde of her tonge. thi  
se defende not maydēhed  
but rather cast it downe

for maydenhede sholde  
 be of few wordes. & that  
 she spekech shold be ho-  
 neste and worthyp bothe  
 to her owne persone. and  
 al theym that ben in her  
 presence for it is an olde  
 englyshe/a mayden shol-  
 de be seep and not herde  
**T**his vertue had our  
 lady. for saynt Bernar-  
 de sayth/ rede all the gos-  
 pell ouer. and thou shalt  
 not fynde that our Lady  
 in alle her lyfe spake but  
 foure tymes **T**he fyrst  
 to Gabryell. The secōde  
 to Elyzabeth. The thyr-  
 de to her owne Sone in  
 the temple. The fourthe  
 at þe weddyng in þe cane  
 of galyle. **T**hus must  
 the wall of pacyence de-  
 fende the wall of maden-  
 hede. This wall of may-  
 denhede. and it be welle  
 kepte. it is passyng all o-  
 ther. As bede sayth/wed-  
 loke is hye/ there as it is

well kepte. But yet. wes  
 dowhōde is hygher/ But  
 vprgynyte passech all. &  
 hath moost worthyp in  
 heuen passyng all other.  
**T**his wal kepte oure  
 lady. for she was clene bo-  
 the by free wyl & by vow  
 and she had a degree pas-  
 syng all other maydens  
 þe euer were or euer shalle  
 be. for she was both may-  
 de and moder. **A**nd in  
 this castell is a gate/ that  
 betokeneth feyth/ for ri-  
 ght as it is impossyble for  
 a man to goo thorough a  
 wall of stele/ right soo it  
 is impossible to a man to  
 pleyle god with out feyth  
 This feyth had oure la-  
 dy passyng alle other. for  
 as it semeth impossyble  
 for a woman to concep-  
 ue withoute carnall con-  
 cupyscence of man/ for it  
 was neuer seen byfore/  
 but by techyng of an an-  
 gell she byleued. And soo  
 y



## De Assumpcione marie:

come cryst and entred by  
the gate of byleue in to  
the body of oure Lady.  
This gate had a toure  
aboue / Whiche betoke  
neth charyte. for that is  
aboue all thyng. & that  
vertue had our lady. well  
may she be called a castel  
for right as alle maner  
of peple flee in to a castel  
bothe olde and yong for  
drede of enmyes. In so  
moche that the lest childe  
that canne crye or speke/  
þ is aferde of ony thyng  
anone cryed Lady Lady  
for locour and helpe. for  
she is locour & helpe bo  
the to yong and to olde.  
lesse & more in syknesse  
in helthe. ¶ The holy  
ghost is capyteyn of this  
castell/and his knyghtis  
ben holy angellis þ gone  
w<sup>th</sup> our lady bothe nyght  
and daye/ In this castell  
ben two lusters (Martha  
and mary maudeleyn.

Martha recepit illum in  
domū suam) Martha re  
ceyued him in to her hou  
se/and was bely to serue  
hym. & the other sat styll  
and had grete lust to here  
hym speke ¶ By this. ii.  
lusters I vnderstonde. ii.  
maner of lyuynge of the  
peple. that one is actyff.  
and that other contem  
platyff. Martha betoke  
neth actyff. that is bysy  
nes in this worlde. but þ  
shold be for crystis sake.  
that is to take pour peo  
ple in to his house / And  
thenne to gyue<sup>th</sup> theym/  
mete and drynke. clothe/  
herborough/vylte hem þ  
be in pylon. comforte þ  
syke/blynde and lame. &  
to berye the dede. ¶ By  
that other I vnderston  
de the contemplatyffe. þ  
is to þ peple of holy chic  
che that sholde voyde/in  
alle that they maye this  
worldis besynesse. o And

gyue hem to all spyrytu  
ell occupacyon/ & though  
they doo thus. Yet there  
be couetyle people of this  
world/that say that it is  
all lost that men of holy  
chirche haue for it semeth  
to hem they do no good/  
But euer complayne on  
hem & saye / they doo no  
good. Saynt austyn say  
the that all the worlde is  
holy chirche. & this worl-  
dly peple hateth men of  
holy chirche. but yet god  
answereth for hem. & is  
her aduocate: & soo wyll  
at alle tyme/ whyle they  
lyue in reste & peas with  
in hemselfe ¶ But now  
see how our lady satisfi-  
eth bothe thise lyues/ she  
was fyrste Martha) for  
there as martha was be-  
ly to receyue cryste in her  
hous/ oure lady receyued  
hym in to her body. and  
there he was. ix moneth-  
es/ and she fedde hym. &

after came pour & naked  
in to this world. and she  
gaaf hym mete & drynke  
of her pappes/ & so fedde  
hym. And whan he was  
naked/ she clothed hym &  
nourished hym. & whan  
he was lyke by kynde of  
youth/ she healed hym. &  
whan he was boude hon-  
de and fote in his cradel  
as in pylon/ she come to  
hym & vnboude hym. &  
toke hym/ & heled his so-  
res with y mylke of her  
pappes. & whan he was  
dede/ she holpe to berpe  
him in his tombe. & thus  
she fullfyllled thoffyce of  
martha perfourmyng x  
seuen werkis of mercy.  
& yet she was many ty-  
mes troubled in her herte  
whan she must bere him  
fro countrey to countrey y  
was full of mawmentis  
& there as she knewe no  
man And whan that she  
saw hym taken & stryped



## De Assumpcione marie:

naked/beten with scourges that all his body ranne with stremys of blode nayled on the crosse. and so done to deth that was to her a greate trouble.

¶ Thus was oure lady actyff. for as the gospell tellet/ she gaaf so grete delyte to her sones wordes/ that she bare in her herte all the lyfe and techyng of Cryste. In soo moche that she taughte the foure Euangelystys Marke. Mathew. Luke. and Johan/ moche of þ they wrote. And namely saynt luke. for he wrote moche of þ manhode of Cryste. and soo fulfyllled the offyce of mary/ for it was for þ best whan her Sone was styed vp in to heuen she left all her belynes & gaaf her to contemplacyon/ tyll her sone fet her out of this world

¶ Thus euery mā that

can vnderstonde may see that this gospell is conuenient to be rede. for it touched the lyfe of our lady. ¶ Thenne for this day is thende of her lyfe in this world. Therefore holy chirche redeth this Gospell in ensample to all crysten people to performe the same lyuynge in as moche as they may & as god wyll gyue hem grace to serue our lady. I shall shew you an ensample.

### ¶ Narracio

¶ We fynde of a clerke that loued our lady well for he rade of her bewte. he had greate luste to see her/ & prayed besely that he myght ones see her or that he deyed. Theñe at the last come there an angell and sayd to hym. for thou seruest oure lady so well/ thou shall haue thy prayer. But one thyng

I tell the/ys thou see her  
in this world/ thou shalt  
lese thy syght for þ grete  
derenelle of her. Thenne  
sayd he I wyl well soo  
that I may see her/thenne  
sayde the angell/come to  
suche place. & thou shalt  
see her. Thenne he was  
glad. and thoughte that  
he wold hyde his one eye  
and loke with that other.  
Soo whan he come to þ  
place/he layed his honde  
ouer that one eye & sawe  
her with that other eye.  
And soo come our Lady  
and he saw her. and she  
went away anon. and he  
was blynde on that one  
eye/& sawe with þ other.  
Thenne the light lyked  
hym soo well þ he wolde  
feyne see her ayene. and  
prayed nyght & day that  
he myght see her ayene.  
Thenne sayde the angell  
Yf thou see her ayene / þ  
shall lese the syghte of þ

other eye. and he sayd/I  
wyl well though I had  
a thousande eyen thenne  
come to suche a place. &  
thou shalt see her. Soo  
whan he come he sawe  
her/thenne sayd our lady  
my good seruaunte/whan  
thou sawe me fyrst thou  
loste one of thyne eyen.  
how wylt thou doo now  
whan thou hast lost that  
other eye. Thenne sayde  
he/dere lady I wyl well  
though I had a thousan  
de eyen. Thenne sayd our  
lady. for thou hast so gre  
te lykynge to me. þ shalt  
haue thy syghte with bo  
the thyne eyen ayene as  
wel as euer thou haddest  
before/and better. and so  
he hadde. Thenne serued  
he our lady euer after to  
his lynes ende. and went  
to euerlastyng blyss. To  
whiche God brynge vs  
alle to.)

Amen/

y lij



## De sancto Bartholomeo

**[De sancto Bartholomeo aplo]**

**G**od frendis luche  
a day ye shal haue  
the fest of saynt barthyl  
mew goddis owne apos  
tle. And ye shall fast the  
euyg/ & come to churche.  
and here pour seruyce in  
the worlhypp of god and  
saynt barthylmew **[Ye**  
shall vnderstonde þ bar  
thylmew is as moche to  
saye. as (Eliuis suspen  
dentis me.) That is to  
say. The lone hangyng  
vpon me/or vpon waters  
**[Thenne ye shall vn  
derlode that god is he þ**  
hangyth vpon þ waters  
in two wayes The fyrst  
is whan he hangyth vpo  
the clowdes in the fyрма  
mente/ tyll he seeth tyme  
to lete theym done. A no  
ther way he hangyth v  
pon waters/ whan a mā  
or woman is loy for his  
synnes/and wepyng loze

for his trespasse bytterly  
Thenne god taketh his  
teres & hangyth hem on  
þ hye hyll of heue/where  
alle the sayntys in heuen  
may haue hem in syghte  
in grete Joye to all sayn  
tes/ & to al the angellis þ  
bey in heuen/ whan they  
may see man or woman  
that hath doo amysse in  
many trespalles to forsa  
ke her synne and do no  
more/ therfore þ teres of  
a man or woman that is  
loiy for his synne/ in this  
maner quencheþ þ fyre  
of hell. **[Of thise teres**  
speketh Jobā grylostome  
& sayth. **[Thou tere that**  
arte mekely lete in oreyt  
son & prayer with goode  
deuocōn/ thy myght is so  
grete that thou ghoost to  
heuen/ & takest the worde  
of the Jewis mouth ma  
kyng hym to toine þ to  
saluacyon þ byfore were  
in waye of dampancyon

Also þ̄ makest thy accus-  
sars dombe the fendes. &  
so þ̄ quenchest the fyre of  
hell. þ̄ fendes made redy  
ayenst thy comynge. and  
thus god hangyth vpon  
waters. ¶ Thenne for  
saynt barthylmew was  
goddys lone/as alle ben þ̄  
seruech hym/he was han-  
gynge vp in. iij. wayes in  
deuocō of holy oreysons  
prapenge/& in feyth mo-  
nycyon/& in suffrynge of  
passyon/ he was hangyn-  
ge to godward in deuou-  
te oreysons/for þ̄ he sayd  
with his mouth/ he thou-  
ghte in his hert/ soo that  
his hert was al way han-  
gynge vp toward god/bo-  
the in worde and in dede  
as the priest sayth in the  
masse. (Sursum corda.)  
Holde vp poure hertes to  
god. ¶ Thus this holy  
man saynt barthylmewe  
had euer his hert to god  
for grete deuocyon.

## ¶ Narracio

¶ We fynde wreten of  
hym thus/ þ̄ he kneled a  
hondred tymes on þ̄ day  
& hondred tymes on the  
nyght/for a grete deuocyon  
on þ̄ he had to god But  
for he shold not be wery  
of the traueyle/god lence  
an angell euermore to se-  
we hym/ and kepte hym  
Thus hanged he vp by  
holy oreysons prapenge.  
He was also hanged vp  
by the feythful monycyon  
in thise wyle. for god ga-  
fe hym so grete power o-  
uer al fendes þ̄ by his ho-  
ly monycyon he suspen-  
ded theym. whether they  
were in man or woman.  
And also in other man-  
nerys we fynde wretē  
of saynte Barthylmewe  
how he come in to Jude  
in þ̄ tēple/in þ̄ whiche tē-  
ple was an ymagetherin  
was a fende a mannet  
that was called astaroth



## De sancto Bartholomeo

¶ this ymage was made  
of golde. theñe þ fende þ  
was therin and spake to  
him & dyde him worlhypp  
And by suche wordes as  
he spake/ he made the pe  
ple byleue þ he was god/  
& yet to make theym þ  
more to byleue he healed  
many lyke men & wōmē  
both blynde & lame. & of  
many dyuerse syknesse þ  
he had cast vpon hem to  
fore hymself. And so le/  
mēg to hem þ they were  
healed by hym. but suche  
syknesse as god sent vpo  
theym he cowde not hele  
Thenne was the temple  
full of lyke peple þ were  
brought to this mawmēt  
to be hole. but as soon as  
barthylmew come to the  
temple. he suspended the  
fēdes power. þ he myght  
hele no man. ¶ Now the  
re was a nother god cal  
led baruth & they asked  
hym why her god gaafe

theym none answer. he  
sayd/ barthylmew the ap  
postle of god hath boude  
him so sore þ he dare not  
ones speke nor crake. the  
ne he tolde him þ fetures  
of barthylmew & sayde/  
he knoweth every worde  
þ wee speke now. for he  
hath an angell of God  
with hym & telleth hym  
alle thynges þ euer was  
sayd az done by hym. &  
moreouer though ye seke  
hym ye shalle not fynde  
hym. but yf he wyll hym  
selfe. Thenne went they  
home ayen & sought bar  
thylmew & myghte not  
fynde hym. Thenne as  
barthylmew walked. a/  
monge the peple. a mad  
man / that had a fende  
withyn hym. anone cryed  
barthylmew goddis ow  
ne appostle. thy prayers  
bynde me soo sore / and  
brenne me also. Thenne  
sayd barthylmew/ holde

thy peas thou fende & go  
oute of þ man. & with þ  
word/the fende went his  
waye and lefte the man/  
And anone he was hole.  
¶ Thenne it happed so  
that the kyng of the cyte  
had a doughter that was  
mad/& sore bouiden with  
cheynes for harme þ she  
dyde amonge the people  
And whan þ kyng herde  
how this mā was heled.  
he sent to Barthylme w  
prayeng him þ he wolde  
bele his doughter.and so  
he dyde. ¶ Thenne bar  
thylmew preched soo the  
kyng that he toined the  
kyng to be cristened.and  
thenne anone he cōmañ  
ded to drawe downe the  
mawmētys that were in  
þ temple. Thēne þ peple  
teyed ropes about þ yma  
gis neckis. & wold haue  
draw done the mawmē  
tys/ but they myght not/  
for the fendes were soo

strong in theym. Thēne  
Barthylmew cōmaūded  
the fendis to come out of  
the ymages.and to pulle  
hem to powder. & so they  
dyde.for they hadde noo  
powte to withstonde his  
cōmaundment/ And so  
they all to breke hem/for  
the temples were soo ful  
of seke people/ Barthyl  
mewe prayed god þ they  
myghte be hole/& anone  
they were hole euerychon  
¶ Thēne come there an  
angell that god sente fro  
heuey. And anone in the  
syght of all the peple/the  
temple shone soo bryght  
that no tonge cowde tell  
and flow al about þ tem  
ple.and in foure partyes  
of the temple/he made a  
sygne of the crosse with  
his fengeres on þ walles  
& sayd/Right as alle the  
people beyn hole of theyre  
syknesse/so shal this tem  
ple be closed from al the



## De sancto Bartholomeo

fylthe of synne / & of the  
fendes craft that hath be  
herin. And I wyll shew  
you þ same fende þ ye ha  
ue worshypped for youre  
god. Theñe þ fende ap  
pered lyke a mā of Inde  
all black & made a cur  
sed noyle. Theñe the pe  
ple began to flee for fere  
he was so loothly. theñe  
sayd the angell/make lu  
che a spgne of the crosse  
in youre forhedes/and be  
not aferde of hē. Theñe  
anone in syght of theym  
all/the angell vnbounde  
this fende/& bad him go  
there as was nother, ste  
ryng of man nor of best.  
And euer be there tyll  
the day of dome. & neuer  
dylease the people more.  
Thenne the fende went  
his way/And the angell  
styed vp in to heuen. )

¶ Thenne the kyng his  
wyfe his doughter & all  
his meyne/ & moche other

peple turned to the feyth  
& barthylmew crystened  
theym all. ¶ Thus saȝt  
barthylmew hangyth by  
feythfull monycon. for  
he suspended the fendis  
power. þ he myghte doo  
noo thyng. He was also  
hanged vp by suffrynge  
of passyon. for whan þ  
bysshop of the tēple saw  
þ the peple were almost  
toured to crysten feyth/  
& lette the fendes ma  
mentry/he wente vnto þ  
Lyte there as a kyng  
was called astrages (and  
brother to the kyng po  
lymies) & compleyned to  
hym sore. & sayd. There  
was a man come to hē/  
þ was called barthilmew  
þ had toured his broder  
& al the peple to þ feyth  
that they sette not by her  
goddis/ But had drawe  
hem downe & all to broke  
hem. and halowed þ tem  
ple only to cryst. for this

cause he prayed hym of helpe. Thenne sent the kynge a thousande men after barthylmew. theñe whan barthylmew was come/ he asked hym why he had toined his broder & made him to byleue on a dede man þ was hangged on the crosse. Thenne sayd barthylmew. I haue boude that god þ thy brother byleued on. & thewed þ fende. & yf thou or he may do so to my god. thenne wyl I byleue as thou dooste. Thenne the kyng comaunded to hangge barthylmew on a crosse. & long to torment hym thereon. & after toke hym downe. & fley hym quye he/ & thenne smyte of his hede. Thenne come crylten people & berped hym with grete reuerence and worshyp. & thus he was hanged vp by grete compassyon sufferynge)

### ¶ Narracio

¶ We rede in gestys Romanow that whan fredericke theemperour hadde destroyed a grete cyte. And therin was a fayr churche of saynt barthylmew/ and oher more of dyuerse sayntis. And as a goode holy man come by the cyte/ and he saw a grete company of men stondyng togyder. thenne hadde this man grete merueyll of theym. And asked what they were. & what was theyr couleyll. Thenne sayd they/ that it was saynt barthylmew and oher sayntis / that had churches in that cyte that were destroyed. and there they toke her counseyll what they myghte doo with the Emperour. And they were in full purpose / that he sholde come before God/ And answered for his dedes.



## De sancto Bartholomeo

**A**nd soo the emperour  
deyed a fowle dethe. and  
was dampned. And also  
it is wreten in the lyfe of  
saynt Goodlake/ þ first  
inhabytad Crowlond in  
the fennys. and the fyrst  
day that he come thyder  
was on Saynt Barthyl  
mewys day. Thenne he  
prayed to this holy ap-  
postle to be his patrone  
ayenst the wyched spyry-  
tes that were in that pla-  
ce. for it was called the  
Inhabytacyon of fendis  
for there durst noo man  
dwelle there for fendis.  
Thenne whan this ho-  
ly man was come thider  
he hadde nerehonde losse  
his wyttes for fere. But  
thenne by grace he had  
mynde of saynt barthyl-  
mewe. and prayed hym  
with all his herte of hel-  
pe and locour. Thenne  
anone come saynt Bar-  
thylmewe and comaunded

the fendis to goo from þ  
place. Thenne the fendis  
made a greate howyble  
noyse. & wente her waye  
and sayd. Alas. alas. for  
now haue wee losse oure  
myghte and our habyta-  
cyon. and now shall wee  
goo to helle for euermore  
And soo sorowynge and  
waylyng they went they-  
re way. Thenne this ho-  
ly man thanked God &  
saynt Barthylmewe for  
the grete helpe & locour/  
that he had done to hym  
**H**ere by ye maye see &  
vnderstonde that this ho-  
ly apostle is euer redy to  
all that wyl calle to hym  
with good deuocyon. he  
wyl helpe theym at her  
nede. Amen.

**S**equitur sermo  
de natiuitate glo-  
riosissime virgi-  
nis Marie

**G**od frendis luche  
 a day ye shal haue  
 þ Natyurte of oure lady  
 þ is whan she was born/  
 & ye shal faste þ euyn. &  
 come to god & holy chir/  
 che in the worship of our  
 lady saynt mary. Joachi  
 was her fader. and anne  
 her mod. There can noo  
 man tell þ Joye þ Joa/  
 chyn & anne had in her  
 hertes whā our lady was  
 born. for they had prayed  
 xxx. yeres to god nyght &  
 day. & dealed moche al/  
 messe. & for þ good dedis  
 that they dyde/ they had  
 reuelacyon of god þ they  
 shold be holy & pleise god  
 & also by þ byrth of our  
 lady þ repicet þ they had  
 byfore of theyr bareynes  
 shold be put awaye. And  
 soo Anne wente forth a/  
 monge other wymmyn.  
 So þ the byrth of our la  
 dy gladed þ fader and þ  
 mod. wherefore god sent

hem frute of theyr body/  
 es more by grace than by  
 kynde. Theñe all þ neyz/  
 bours come & comforted  
 anne/ & called her dough  
 ter mary/as þ angel bad  
 o: she were born o: bego  
 ten ¶ Ye shal vnderstode  
 þ holy chirche worshyp/  
 peth thre byrthes. One  
 of our lord Jhesu cryste  
 that other of our lady. &  
 the thyrde of saynt Jo/  
 han baptyst/ Shewynge  
 openly þ euery man and  
 woman þ wpll be saued  
 must be thryes born. fyr  
 ste of his moder in to this  
 worlde. the seconde from  
 synne by water waschyng  
 þ thyrde out of this worl  
 de to Joye passyng. The  
 fyrst betokeneth by oure  
 lady/ þ seconde by saynte  
 Johan baptyste. þ thyrde  
 by oure lord Jesu cryste.  
 for thise thre byrthys is  
 grete Joye & myrthe seen  
 & herde. Though a wo/



## De Natiuitate marie

man haue grete peyn in  
the byrthe of her child. I  
maye well byleue saynte  
Anne thenne our ladyes  
moder had not so in her  
byrthe of her child our la  
dy. for she was halowed  
in her moders wombe ho  
ly borne; & holy euer after  
So whan she was borne  
& wened; & was thie yeres  
of age. Joachym & Anne  
& other frendis broughte  
Mary in to the Tyte of  
Jerusalē tofore þ temple  
as they had made theyre  
a vowe tofore. Thene þ  
temple stonde on an hyll  
& was. xv. stepres vp to  
the dore; & soo they lefte  
Mary at the nethermost  
steyer; whyle they made  
theym redy to doo theyr  
offrynge. Thenne went  
Mary to the vppermoste  
grece herselfe knelynge  
downe; & made her pray  
ers to god as she had be  
of grete age. for the holy

ghost was euer with her.  
& gaaf her grace. ¶ Also  
god sent her an angel to  
kepe her; & to teche her.  
& whan her fader & mod  
had offred; they went ho  
me; & left her there; & she  
chaunged noo chere; but  
gaaf herselfe all to spyry  
tuell occupacyon. & every  
day frō morow to vnde  
ren; she was in her pray  
ers; & from vnderen tyll  
None / she occupied her  
crafte; of weuyng of clo  
thes in þ temple. & at no  
ne; the mete & þ drynke  
that was brought to her  
she gaaf to pour peple. &  
was in her deuocyon tyl  
an angell broughte her  
mete. Thus she lyued so  
clene. & soo honestly; that  
al her felawes called her  
quene of maydens. And  
whan ony man spake to  
her / mckely she lowted  
with her hede and sayd.  
(Deo gracias.) for that

worde was comyn in her  
 mouth. And therfore she  
 is lykened to a Spycers  
 shop/for she smelleth swe  
 te. for the ptesence of the  
 holy ghoſt was with her  
 & habūdance of vertues  
 þ she ſhold bere the kynge  
 of vertues. And thus her  
 byrthe dayly is ioye to al  
 cryſte peple. ¶ How this  
 day was fyrſte founde. a  
 grete clerke (Johā bellet)  
 telleth. There was a ho  
 ly man þ prayed to god  
 ofte by nyght tyme. & ſo  
 on a nyght as he was in  
 his deuotions/he herde a  
 ſonge of an angell in he  
 uen/þ our lady was born  
 of her moder. & no more  
 of all þ yere after. So in  
 a nyggt he herde this me  
 lodye in þ ayre/wherfore  
 this holy man prayed to  
 god that he myght haue  
 wyttynge what was the  
 cauſe that he herde þ me  
 lodye that certeyn nyght

& no more of all the yere  
 after. ¶ Therne come an  
 angell to hym and ſayd  
 that nyght our lady was  
 borne of her moder. And  
 therfore the melody was  
 made in heuē at þ tyme  
 ¶ Thenne went he to the  
 pope & tolde hym/how þ  
 angell ſayd ¶ Thenne the  
 pope cōmaūded that day  
 ſhold be halowed for e  
 uermore. thus come this  
 feſt fyrſt in to holy chir  
 che. ¶ Alſo oure Lady is  
 borne by water waſhēg  
 þ is by cryſtenēg. for whā  
 our lord Jeſu cryſt was  
 baptyled in the water of  
 flom Jorda) therne our la  
 dy & þ. xij. appoſtles in þ  
 tyme were cryſtned. ther  
 fore right as our lord fo  
 lowed þ olde and þ new  
 law bothe. & all þ fell to  
 a man of right. & ſo our  
 Lady fulfilled bothe la  
 wes. & al fell to a womā  
 at the ſame cryſtenynge.



## De Natiuitate marie

for there her Sone toke  
his right name & she bo:  
the. And as þ̃ gospel tel:  
leth. whā our lord Iesus  
was crystened þ̃ fader of  
heuen spake & sayd (Ec  
est filius meus &c) Here  
is my wellbeloued sone.  
But after he was called  
Iesus goddis sone. & fro  
þ̃ tyme our lady was cal  
led the wyfe of Ioseph. &  
after þ̃ she was called þ̃  
moder of Iesu. to moche  
worshypp of her. ¶ The  
-iij- tyme oure Lady was  
boryn to ioye passyng. for  
whan she shold passe out  
of this world/ her sone co  
me with a grete multytu  
de of angellis. & brought  
her to heuen with moche  
Ioye. and there crowned  
her quene of heuen/ Em  
presse of hell. & lady of al  
þ̃ world. so she is in euer  
lastyng blyss. ¶ Narracio  
¶ We fynde of our lady  
how there was a Jewe þ̃

was borne in fraunce/ &  
come in to Englonde for  
diuerse materes þ̃ he had  
to do with other peple. &  
come to gloucestre & to  
brystowe. & so wold go in  
to wyltshyre. but he was  
take by þ̃ way with the  
ues. & lad in to an olde  
houle & bouiden to a post  
& his hondes behynde h̃  
& soo lete hym there alle  
nyght. & at þ̃ last he felle  
in slepe/ He sawe a fayr  
woman clothed in white  
he had seen neuer none  
suche. & euyr therwith he  
woke & felt hymself lose  
Thene he saw our lady  
soo bryght þ̃ he thoughte  
she passed the sonne and  
sayd/ what art thou. and  
she sayde. I am mary þ̃  
þ̃ & thy nacyon despylen  
& ley þ̃ I bare neuer god  
dis sone. but I am come  
now to bryng the out of  
thy errour & oute of pry  
son. that þ̃ arte in. And

therfore come thou with  
me/ & stonde ponder atte  
the stone and loke done/  
warde. & so he dyde. and  
there he law the horryble  
peynes of hell. y he was  
nye oute of his mynde.  
Thenne sayd our lady to  
hym/ thise be the peynes  
y ben ordened to all tho/  
le that wyl not byleue in  
my lones passyon. & in y  
seyth of holy chirche. yet  
come forth. & see more. &  
she let hym on a hye hyl  
& shewed hym a place of  
grete Joye & myrthe. in  
somoche that he was ra  
uished with that syghte.  
Thenne sayd our Lady/  
Loo thise ben ordened to  
all those y byleuen in the  
Incarnacyon of crist. & y  
he was borne of me. & I  
dene mayde before & af  
ter. & y my lone shed his  
blood for all mankynde  
¶ Now hast y see bothe  
Joye & peyne. chole whi

che y haste leuer. Thenne  
he went moche of y ny/  
ghte he wylte not what  
way. but walked forthe/  
but on y morow he come  
to Bathe/ there he was  
cristned & named Johā/  
and after he was a holy  
man. ¶ Thenne to come  
ayene to oure purpose of  
oure Lady/ wha: tyme y  
Joachym had offred our  
lady in to y temple to y  
bysshop to kepe her saafe  
in warde tyl she were. xij  
yeres of age & more. then  
ne must y bysshop ordey  
ne her an husbonde. and  
thenne they lete crye all  
aboute in the countrey y  
kyniges lordes and other  
gentyls y were withoute  
wyues/ sholde come at a  
certeyne day for to know  
who were best worthy to  
wedde y fayre mayden y  
was floure of al maydes  
for right as the lylpe is  
whyte and fayr amonge



## De natiuitate marie

bryers and other flowres  
Right so was oure lady  
among other maydens.  
Soo whan they come to  
Jerusalem to see þ may-  
den þ was of the best blo-  
de of the worlde/the byl-  
shop ordeyned an olde  
staffe of asshe þ he hadde  
kept in the temple many  
yeres & was alle worne  
eyen & he sayd. he þ han-  
dleth that staffe. & burge-  
neth and bere flowres/he  
sholde haue the mayden  
& she was brought forth  
in to the temple that all  
the people myght see her.  
Thenne bad þ byshop  
brynge forth the staffe. &  
whan ony man handled  
it/he bad hym holde vp  
on hye that þ people my-  
ghte see yf it burgeneth.  
Thenne wente to kyngis  
prynces lordes. knyghtes  
& squyres & other gentyl  
men/but it wolde not be  
the fyrst day. ne the secon

de day/so the thyrde day  
they shold make an en-  
de. Thenne came there  
an olde man in to þ tem-  
ple. & had herde of this/  
but he saw it not. & thou-  
ghte to go see how the pe-  
ple dyde/ & come thyder &  
stode a ferre in a corner.  
& loked on this marden  
Thenne he thoughte in  
hēselfe he wold not han-  
dle þ staffe. for this may-  
de is not for me. þ is soo  
passyng fayre. & I so pas-  
singe olde. Thenne come  
there a whyte doue & sat  
vpō his hede with a gol-  
den byll/ & her fete shone  
as it had be bryght bur-  
nyshed golde. that all þ  
peple saw her. And some  
wolde haue caughte her  
but they myghte not.

¶ Thenne was the byl-  
shop ware/ & bad Joseph  
come vp to hym anon/ &  
Joseph sayd May/ she is  
not for me/ she is to yong

¶ I am to olde to gouerne her estat. Theñe sayd the bysshop/ handle this staffe/ and he dyde. And anone it was grene/ and began to burgyne & bare leues, and blomed and bare frute. Thenne was the bysshop glad. and Joseph sorow for to haue her for he was full purposed neuer to haue wyf. Theñe the Bysshop wedded hem worshipfully/ And bad Joseph take her home w<sup>th</sup> hym. & so he dyde. ¶ Thenne soone after þ holý ghoſt lyghted in her with gretýng of the angel gabryell/ & so began to were grete with child. Thenne Joseph looked on her/ and thoughte to haue goo awaye pruely from her & leue her alon. Thenne come an angel to Joseph & bad he shold take mary to his keepýng & stody nomore therupō.

& leue alle suche thoughtes/ for that was goddis wyll. & god hymself wyl þ it be so. Theñe he left al suche fantasies & kepte her wel as a man sholde doo his wyfe.

### ¶ De exaltacione sancte Crucis

¶ Dod frēdis suche  
**G**a day ye shal haue holý rode daye  
 In the whiche ye shall come to chirche in worship of hym þ was done on þ crosse/ this daye is called Exaltacio sancte crucis)  
 (The exaltacyon of the crosse/ that is to saye/ the lyftýg vp of þ holý crosse whan saynte eleyne had set the crosse in Ierusalē cristē peple dyde it grete worship. But thenne come the kynge of perse þ was called coldre. & he toke the crosse with him. & made þ cyte bare. & bare away all that he myght



## De exaltacione sancte crucis

¶ & went in to the temple.  
¶ & toke all the tresour Jewels & precyous stones & bare hem awaye. Thus this cursed man dyde deltrope many kyngdomes & so bare the holy crosse in to his owne countrey.  
¶ Thenne themperour Eraclius herde herof. & was full wroth & loy. & sente to this coldre to trete with hym. for eraclius was a cristen man. Thenne coldre answered cursedly & layd/ he wold not trete/ tyll he had all his people to forsake cristendom & to doo sacrefyce to his mammentis. ¶ Thenne this emperour Eraclius betoke alle to god/ & gathered hym an oost of people to fight with this cursed kyng coldre/ hoppyng to God to gete the holy crosse ayene. But whan this cursed kyng Coldre come he felle in suche a

fantaspe & madnesse that he toke his sone alle the gouernaunce of his reame & lete make a house for hym self in maner of an auter lyke vnto heuen. & made it all shynnyng gold & precyous stones. & sette hym selfe in the myddes in a chayr of golde. And comaunded y all the people shold calle hym god/ & so sat/ & the holy crosse in his right honde in stede of his Sone/ & on the lefte honde a tame bocke in stede of the holy ghost & hymself in the myddes in stede of trynityte. And thus he sat lyke a mad man. ¶ Thenne his sone herde that Eraclius was comyng. he went ayenste hym & met hym at a grete water. ouer the whiche water was a bydge. thene by the assent of bothe her hostes/ that the twoo cheef capytans amyddes

amydde the bydge sholde fyght for hem al. and bothe endes of þ bydge sholde be drawen vp. & whiche of hem þ had the vyctory shold haue bothe kyngdomes. thenne was Eracius so full in feyth of the crosse. & trusted in the prayer of the peple/ þ he ouercome his enmye. Thenne coldres people by sterpyng of the holy gholte toined to þ feythe by fre wyll of hemselfe And whan they were al crystened/ Thenne went Eracius with bothe osten to the olde kyng. Coldre as he satte in his trone & layde to hym thus. for by cause þ hast doo worshyp to the holy crosse/ þ shalt chose yf þ wyll be crystened. and haue thy kyngdome aye for a lytill tyme in rest & peas or ellis to be dede. and he forsoke to be crystened.

Thenne anone Eracius smote of his hede & made a crye þ his tresour shold be deled among his men & precyous stones & other Jewelles shold be kept to restore þ churches þ were destroyed & bare þ crosse to Jerusalem. And whan he come to the mount of olyuete towardis þ Cyte of Jerusalem/ rydpyng on a drapped hoile/ he wold haue rydden in to þ cyte of Jerusalem/ but sodenly the gatis felle togyder and was a playn walle. Thenne he was gretely astonyed and merueyled gretly of þ vengauce. & made a grete mone. thenne come an angel & stode vp on the gates & layde/ Qñ rex noster. whan þ kyng of heuen come this way/ & thorough this gates toward his passyon he rode on noo trapped hoile/ nor in noo cloth of



## De exaltacione crucis

golde/ But mekely on a  
lymple asse/gyuyng En  
sample of mekenesse to  
all peple. thenne þ angel  
wente his way. Thenne  
the kyng with all the de  
uocion þ he coude or my  
ght do. anon dyde of his  
clothes to his sherte/and  
went bare fore & bareleg  
ged. Thenne þ gate ope  
ned & he wente in to the  
gate of Jherusalem/& so  
in to the temple.& offred  
the crosse ayeu as it was  
tofore. Thenne for that  
grete Joye that the peple  
hadde of this crosse/and  
for the grete myracles þ  
god shewed it was more  
worshipped after than it  
was tofore/ & þ worshyp  
of the crosse þ was caste  
doun. after was lyft vp  
Wherfore this day is cal  
led exaltacyon of þ crosse  
for as saint austyn sayth  
The crosse was fyrst of  
greate spyte and bylony

Now it is of grete worl  
hyp/ that Emperours &  
kyngis worshypp it.

### ¶ Narracio

¶ We rede in legēda au  
rea. þ a Jewe come to a  
chirche / & for defawte þ  
nomay was in the chir  
che/he wente to the rode/  
& for grete enuye that he  
had to crosse. he cut þ ro  
des throte and anon the  
blode sterte out on his do  
thes/ and soo his clothes  
were all red bloode. And  
thenne he hydde the rode  
in a preuy place. & as he  
went home/a cristē man  
met hym. & sayd to hym  
thou hast steryn some mā  
where hast þ done hym/  
& the Jew sayd naye.&  
the cristē man sayde. thy  
clothes ben alle bloody of  
hym. Thenne this Jew  
kneled down & sayd. for  
soth the god þ this cristē  
people byleue vpon is of  
grete vertue.& tolde him

how he had done & cryed  
mercy with all his herte  
& soo he was cristened. &  
a holy man euer after. &  
soo went to euerlastynge  
Joye & blysse/ to þ which  
god bynge vs all to.

**¶ Quattuor  
Temporum)**

**G**ood frendys • this  
weke ye shall haue  
ymbre dayes/that is/wes/  
nesday fryday saterday/  
the whiche dayes/calixte  
the Pope ordeyned foure  
tymes in the yere/ to alle  
þ be of couenable age to  
fast for certeyn causes/as  
ye shal here **¶** Our olde  
faders fasted. iij. tymes  
in þ yere/ apenste. iij. hye  
& solempne festis/and yf  
we wyll shewe vs goode  
children/we must faste &  
folow the same rule that  
they used/ And therefore  
we faste four tymes. fyr  
ste in Marche. The se/  
conde at wyntontyde. the

thyrde betwene heruest &  
seed tyme. And þ fourth  
byfore crystmas. Marche  
is a tyme that is dryeth  
vp the moystre that is in  
the erthe. Wherefore wee  
faste that tyme to drye þ  
erthe of oure body of the  
humers that be nedefull  
to the body & to the soule  
for that tyme þ humers  
of lechery tempted a mā  
mooste of ony tyme of þ  
yere. **¶** Also we faste at  
wyntontyde for to gete  
grace of the holy ghoſte/  
that we maye be in loue  
and charyte to god/ & to  
all the worlde (*Caritas  
cooperit multitudinē pec  
catorum*) Charyte couer  
eth þ myltitude of syns  
nes. Also we faste for to  
haue mekenesse in oure  
herces/ and to put away  
alle pryde that rennech  
within vs. Also wee faste  
bytween heruest and seed  
tyme • for to haue grace



## Quattuor temporum

to gader frutes of goode  
werkis in to the house of  
our conspence/and so by  
ensample of good lyuyn  
ge amonge the people þ  
we be compyn with bothe  
riche and power Also we  
fast in wynter for to slee  
alle stynkynge wedes of  
synne and of fowle erth  
of fleschly lustes/that ma  
ken goode angellis and  
goode people to w<sup>e</sup> draw  
theym fro vs. for righte  
as a netyll brēneth roses  
and other flowres / that  
growe nye hym. In the  
same wise a dyccous mā  
or a woman stereth and  
letteth on fyre hem that  
ben in his company. and  
for thise cause wee faste  
fowre tymes in the yere.  
e every tyme thre dayes.  
That betoken thre spe  
cyall vertues that helpen  
a man to grace. That is  
fastyng/deuoute prayeng  
and almesse dede doyng.

¶ And by oppnyon of  
moche peple/ thyle dayes  
ben called Ymbrie dayes/  
By cause that our elder  
fader wold on thise day  
es ete no biede/ but cakes  
made vnder asshes/so by  
the etyng of that/they re  
duced in to theyr mynde  
that they were but asshes  
and so sholde corne aye  
e wylt not how soone. e  
by þ they tourned awaye  
from al delycypous metes  
and drynkes/ e toke no  
ne hede. but þ they hadde  
easly sustenaunce. This  
caused theym to thynke  
on deth. e þ wyl cause a  
man to desyre noo more  
than he nedeth. e abstey  
ne hymselfe from al ma  
ner of bodely lustes. and  
to encrese in vertues. by  
þ whiche we maye come  
to euerlastyng blyss

¶ De sancto ma  
theo apostolo

**G**od frendis luche  
 a day ye shal haue  
 Saynte Mathews daye  
 whiche was cristis apostle  
 & ye shall faste the euyg  
 and come to holy chirche  
 in the worlhypp of god &  
 saynt mathew. He is gre  
 tly comended in holy chir  
 che for certeyn holy ver  
 tues that he had. He was  
 obedynt to cryste at the  
 fyrst calling. He preched  
 the gospel withoute fey  
 nyng. & he suffred passy  
 on without ony denyng  
 fyrst he was obedynt  
 to crist at the fyrste cal  
 lyng. for he sat at a cer  
 teyne place besy to gete  
 good. & crist come þ way  
 & loked on hym. and bad  
 hym come & go w<sup>th</sup> hym  
 Thenne he caste so grete  
 loue to cryst/þ he left all  
 his goodes that he had &  
 lued crist forth full sym  
 ple & full poure. Also he  
 fedde crist gladly/for on

a daye he prayd crist to  
 ete with hym/and made  
 Crist a grete felle/not in  
 delycate metes & drynkes  
 but in fedynng cryste and  
 all his company. for he  
 fedde al that wold come  
 for cristys sake. for mo  
 che people sewed Criste  
 wherloeuer he went. Et  
 secuti sunt eu turbe mltie  
 ¶ For dyuerse causes ma  
 ny folowed hym. Some  
 to be heled of theyr sores  
 and of dyuerse syknesses  
 And some to see the mys  
 racles þ crist dyde shewe  
 Some to ete & to drynke  
 with hym. And some þ  
 were his enmyes þ were  
 lerned in the law yf they  
 myghte haue take hym  
 with ony worde. wherby  
 they myght haue accuscd  
 hym. And some to be re  
 fourmed in vertues. and  
 to here his doctryne and  
 techyng/as the appostles  
 and many other. Unde



## De sancto matheo

Verfus. Moribus signa  
cibus blasphemia doctri  
na fuere. Causa cum do  
minū turba secuta fuit.)

¶ And whan Mathewe  
had fedde cryst thus and  
all that come with hym/  
Criste made hym one of  
his dyscyples/And gaafe  
hym knowlechynge to  
preche the byleue & gods  
dis worde so boldely euer  
after that he spared no  
ther for loue nor for dre  
de. ¶ Soo this mathew  
apostle come a tyme in  
to a Cyte & preched that  
was called Nadabar. &  
there he fonde moche pe  
ple taughte by the fendis  
crafte in nygramancy. &  
taught so many thyngis  
and so merueylous that  
it was grete woder to he  
re to many mennes wyt  
tes/ and all for the peple  
shold byleue in hem. and  
doo worshyppe to theym

¶ Thenne Mathewe

anone delpyered her Ny  
gramancy/ soo that alle  
the people knewe openly  
þ is was þ fendes crafte  
wherfore thise peple that  
byleued on this Nygra  
mancy / made dragons  
by the fendes crafte to  
spryte fyre oute of her  
mouthes/and bienne soo  
that the stencche of theym  
slew moche people. And  
they broughte thys dra  
gons to haue deuoured  
saynte mathew. & whan  
mathew herde therof/ he  
made a crosse before him  
and went apenst hym. &  
anone the dragons felle  
downe dede before hym.  
¶ Thenne sayd Mathew  
to the people. Vt ye haue  
ony myght/ reple theym  
ayen to lyfe. but they had  
no power/ ¶ Thenne sayd  
mathew. yf I were not  
goddis seruaūt I wolde  
make hem to doo to you  
as ye purposed to doo to

me. but it is the techyng  
of my mayster Jesu crist  
to doo good ayenst euyl  
wherfore I byd you dra  
gons arple. & go to suche  
a place/as ye shall neuer  
greue man nor best. and  
anone they rose & wente  
her way Thus mathew  
toured moche people þ  
come to see that syght. &  
thene he preched þ peple  
And tolde theym of the  
Joye of paradys. there  
he sayd is day and neuer  
nyght/ there is euer pou  
the/and neuer age/ there  
is helth. and neuer syke  
nelle. there is roses sylpes  
& flowres without welo  
wyng/ there be popyn  
gaves nyghtyngales. &  
druerle byrdes euer syn  
gyn/ lone rest and peas/  
with euerlastyng charite  
Soo they that lyuen in  
crist/ & doo after his com  
maundemente shall come  
thydre/ & be there withou

te endyng. ¶ Thus he  
preched in a Cyte where  
curled people were. they  
toke hym. & put oute his  
eyen/ and cast hym in to  
pryson/ tyll they toke ad  
uplemente what deith he  
shold deye. But there co  
me an angell thenne to  
saynt andrew as he pre  
ched in a ferre countrey/ &  
brought hym ouer the see  
there as saynt Mathew  
was. And whan andrew  
law Mathew soo fowle  
done to. anone Andrew  
wept & prayed to god for  
hym/ & anone god resto  
red Mathew his syghte  
ayen/ and Andrew went  
ayen to his owne coutry  
to preche ayen as he come  
fro. And whan mathew  
was oute of prison. he  
went & preched in þ cyte  
of nadabar. in þ whiche  
the kyngis Sone deied.  
Thenne sent the kyng  
after Mathew. & prayed



## De sancto matheo

hym to restore his lone a  
pene to lyfe. & so he dyde  
Wherfore the kynge and  
his wyfe and his dough  
ter that was called Eu/  
fegeme toke cristendome  
and the mooste parte of  
the people. And for god  
hadde choleyn this Eufe/  
geme to be a holy womā  
to godwarde. Mathewe  
blessed her/and gaaf her  
the vayle of chastite and  
charyte/ & soo was after  
an holy woman. & was  
keper of many other vyr  
gynes / thenne deyed her  
fader. ¶ Thenne come  
there a kynge / that was  
called hertagus) h loued  
this mayden Eufegeme  
& prayed mathew to hel  
pe hym that he myghte  
haue her / Thenne sayde  
mathew h myght not be  
for she was wedded to h  
kynge of heuen. & myght  
not bieke that spoushede  
¶ Thenne was hertagus

wrothe/and bad slee ma  
them. And so as he stode  
and sayd masse at h aul  
ter/there come one behyn  
de hym and slewe hym.  
& the cryste peple berped  
the body in h same chir/  
che. Thenne bad h kynge  
to set fyre in Eufegemes  
house/and that on euery  
lyde to haue brenned her  
therin. Thenne mathew  
appered to her. & bad her  
be of good chere. & anone  
torned h fyre fro her hou  
se in to h kyngis palays  
& lefte there noo thyng  
saue the kyng & a yonge  
childe with hym. And h  
kynge was smyten with  
melelry soo fowle. that  
for grete peyne and woo  
he slewe hymselfe. And  
soo the vengauce felle  
on hymselfe. that he wol  
de haue doo to other.  
¶ Now ye may well see  
by thise grete myracles h  
he was a holy man/and

Therefore lete vs serue hym & he wyll praye for vs all. Amen.

¶ De sancto Michaele archangelo:

**G**od frēdis suche a day ye shal haue saynt myghles day tharchangell/þ daye all holy chirche maketh mynde & mencōn of alle angellis for the grete socour comforte & helpe þ mankynde had of angelis. & specyally of saynte mychaele. & for. iij. prerogatyues þ he had. for he is wōderfull in apperynge. merueylous in myracles werkynge. & victor/ous in fyghtyng. he was wonderfull in apperyng for as saynt gregory say the/whan almyghty god wyll werke ony wonder ful dede theñe he sendeth for michaell his seruaūt as for his banerier for he berech a sheelde a sygne

of his armes/wherfore he was sente with moyses & aarō to egypte to werke merueyles/for though þ sygne was in moyses. þ werkynge was done by mychael/for he departed þ rede see/& kepte þ water in. ij. partes whyle þ people of Israhel wente thorugh/& so passed and ladde theȝ forth to flom Jordan. & kepte þ water lyke an hyll of eche syde of theȝm while they passed sauf and sounde to þ lond of beheest. ¶ Also mychaell is keper of paradys. & taketh the soules þ be sent thyder/Also he shall slee antecryste in the mounte of olyuete. & he shal bydde al the dede aryle. & come to þ dome & other angellis w<sup>f</sup> hym shal bryng al the Instru mentis of our lordis pas syō. the crosse/ the crowne spere nayles hamer spōge



## De sancto Michaele

eyself/gall scourges & all  
other thynges that were  
art cristis passyō to shew  
to theȝ þ̄ shal be damp-  
ned/that sette nought ne  
byleue not in his passion  
Thus it appereth wōder-  
fully ¶ Also he wrought  
myracles merueylously.  
In apulia is a hyghe hyl-  
le/that is called Gargus  
& is nye a greate cyte/ &  
there dwelled a riche mā  
of dyuerse catell. And as  
his bestes went on þ̄ hyl  
there happed a bull to be  
lefte behynde thother bel-  
tys. Thenne this man &  
his seruaunt to seke this  
bulle & fonde hym ston-  
dyng before an hole in a  
grete denae. And thenne  
one of theym shot an a-  
row at hym. and þ̄ arrow  
toured ayen/and smote  
hym that shot tharrowe  
& hurte hym sore. Then-  
ne were they sore aferde/  
& merueyled what that

myghte meane. & wente  
to the bysshop and tolde  
hym al the cause. Then-  
ne the bysshop prayed to  
God to hane perfyghte  
knowleche what it was/  
Thenne in the moūte of  
gargan/ mychaell appe-  
red to hym & layd/it was  
goddis wyll that þ̄ man  
shold be hurt/for ye shal  
knowe well þ̄ I am he-  
per of þ̄ place. Wherefore  
goo ye & make a chirche  
of that denne. And so þ̄  
bysshop made a fayr chir-  
che there. Also mychaell  
appered to a nother bys-  
shop. & bad hym goo to  
an hyl toppe to þ̄ moūte  
of gardell And there as  
he fonde a bulle teyed/he  
shold make a chirche in  
þ̄ worshyp of god & saȝt  
mychaell. Thenne were  
there two roches of stone  
on eyther syde. þ̄ the wer-  
ke myght not vp. Then-  
ne saȝt mychael appered

to a man þ̄ hyghte hay-  
mo/ and bad hym goo &  
put away the roche and  
drede no thyng. So this  
man wente thyder & let  
to his lholders. & bad the  
roche go vter in the na-  
me of god & saynte my-  
chaell. and soo the hylles  
went vter as moche as  
neded to the werke

**¶ Narracio**

**¶** We rede also in þ̄ lyfe  
of saynte Gregory. how  
there was a grete multy-  
tude of people in Rome/  
and they saw arrowes of  
fyre come oute of þ̄ ayre  
and slew moche people.  
Thenē saynte Gregory  
prayed to god to seale þ̄  
pestylēce. Thenē he saw  
an angell stondyng vpo  
a castel wall wppēg his  
bloody swerde. But þ̄ an-  
gell he sayde was saynte  
mychaell/ þ̄ was sent thy-  
der to punyssh the peple  
for synē. Thus mychael

was merueyles in myra-  
cles werkynge **¶** Also he  
was vyctorious in fygh-  
tyng. for whā þ̄ cytezens  
of sepotyne were oppres-  
sed with paynymes. and  
shold gyue hem batayle.  
they prayed oft to saynt  
Mychaell of helpe. thenē  
the nyghte before as the  
batayle lhold be/ mycha-  
ell appered to þ̄ byshop/  
and sayde to hym / haue  
noo drede/ but goo to the  
batayll boldely. & he wol-  
de helpe hym. & soo on þ̄  
morow whan the batayll  
shold be/ the hyl of gar-  
ganus was ouer couered  
with a grete myste/ And  
arrowes come out of the  
myste fleeng of fyre/ and  
boltes of thonder. & hurt  
moche people of the pay-  
nyms. In somoche that  
they slew that nyghte  
many/ and so many were  
slepne. & they that were  
(a lyue sawe the grete



## De sancto Michaele

myracle of God & were  
cristned. Saynt Johan þ  
euāgelyst sayth. in his a-  
pocalypys/how mychael &  
his angellis foughte w<sup>th</sup>  
lucyfer in heuen. þ is cal-  
led þ dragon & his angel-  
lis. & with helpe of God  
mychael had þ better. &  
droue out þ dragon & al  
his felyshyp in to þ ayre  
betwene heuē & erth. And  
loo they be there yet as  
thynke as motis in þ son-  
ne. And for crist come to  
heuē in a blast of thōder  
& therfore yet whā they  
here thond/they fal dow-  
ne to the erthe for fere. &  
thenne they goo not vp  
ayen tyll they haue done  
some harme. for thenne  
they make bates stryues  
a manslaughter. & make  
greate wyndes. bothe in  
londe & in water. and do  
moche harme. & yet they  
wolde doo moche more  
than they doo. yf it were

not for drede of god and  
saynt mychael. for alle  
theyr sorowe is to see sou-  
les & angellis in heuē/in  
the place there they were  
in tofore. Also there were  
other spirites þ stode not  
stedfast towardis god but  
flaterynge/þ whiche saynt  
mychael droue out of he-  
uen alle in to an yle of þ  
see as ye shal here. ¶ As  
saynte brandan seyled in  
the see/he come to an yle  
& saw a tree that was ri-  
ght grete/both in heygth  
& in brede/þ was wonder  
to telle. on þ whiche tree  
sat many byrdes. thicker  
than þ bowes. & were as  
whyte as snowe. thene he  
prayed to God to know  
what they were. Thenne  
come one of hem & sat  
on þ shyppes borde. and  
battered with his wynges  
& made a sowned lyke  
an organ/ Thenne sayd  
Brandā/ yf thou. become

lyke a messenger/speke & tell what ye ben. Thenne he sayd/we were angellis þ' stode not stedfaste in þ' byleue as mychaell was. & therfore we were dryuen oute. whan mychaell droue oute Lucyfer & his angellis. but yet we haue euery daye a remedye to worshippe god. Thenne was mychaell wonderful in apperyng merueylous in myracles dooyng.) wherfore lete vs worship this holy angell/ that he may be our sheelde in fyghtyng apenst our ghoostly enemye the fende. soo þ' we may haue the victory of hym now & euer.

**De sancto Luca  
uangelista.**

**G**od frēdis suche  
a day ye shal haue  
saſt Lukes day  
the euangelyste. Ye shall  
vnderstonde þ' Crist had  
foure euāgelystes. that is

Marke Mathew Luke & Johan. Thyle wrote the gospell. the gospel is noo more to laye but goddis worde. Thise holy euangelystis wrote not only þ' god spake/ but also what he dyde/ & what he suffred for mākynde. for it sholde be knowen to al mankynde / for euermore to thynke on goddis worde & to do thereafter. Thise foure be lykened to foure dyuerse bestes. & soo they ben portured in four partes of þ' crosse on euery syde of criste. for Marke a lyon. for Mathewe a man/ for Luke an ox. & and for Johan an egle. But let no man suppose þ' they were suche bestys but lykened to suche bestys/ for dyuerse causes. ) for by cause þ' Mathew wrote mooste of Cristys manhede. therefore he is lykened to a man. And



## De sancto Luca

Luke wrote moost of cris-  
tys sacrefyce & his dethe  
therfore he is lykened to  
an ore / for an ore was  
offred in sacrefyce of the  
olde law / in tokenyng þ  
cryst sholde be offred for  
synne of the people. in sa-  
crefyce in the aulter of þ  
crosse. And marke wrote  
moche of the resurreccō  
& therfore he is lykened  
to a lyon. for as þ bokis  
say & tellen / whan a lyon  
hath yonge whelpes / they  
shal lye as dede iij. dayes  
after they ben whelped.  
thenne cometh the lyon /  
& seeth his whelpes dede  
anone he makech suche a  
roynge & a cryeng þ the  
dede whelpes wake ther  
with. and queken & take  
lyfe. So whan criste had  
laye thre dayes in his tō  
be / thenne the fader spake  
to hym & bad hym ryle.  
& so rered hym frō dethe  
to lyfe. ¶ Also Johan is

lykened to an Egle. for  
by kynde he fleeth hygh  
este in to the ayre / & next  
to the sonne / so Johan  
wrote moost of the god-  
hede / & but lytyll of the  
manhede. Thise ben the  
causes þ they be lykened  
to foure dyuerse beestes.  
¶ But now ye shal vn-  
derstonde þ Luke was ly-  
kened to an ore thre ma-  
ner of wyle. þ is in thou-  
ghte / worde / and dede. He  
offred his thought to god  
for there as he was fyrst  
bely to gete godes of the  
worlde with his craft. for  
as bokis tell he was fyr-  
ste a leche / & for couetyse  
of good he slew many a  
man bodely. thenne had  
he offended god soo gre-  
uouly / þ anone he offred  
his thought in sacrefyce.  
for as bokis teche. God  
is hyghely pleyed with  
thought. that is whan a  
man is sorpy for his synes

in his herte / & thynketh  
 verely to forsake theim &  
 amende hym. ¶ Also he  
 offered his worde to god  
 in sacrifice / for as he was  
 wonte to spende his spe/  
 che in many ydle wordes  
 or he come to the apostle  
 after he turned his speche  
 to the profyte of al cristē  
 peple / wherfore he went  
 to our lady. & she taught  
 hym þ gospel þ he wrote  
 And for he was a clene  
 mayden / our lady cherys  
 shed hym the more. And  
 so taught hym full good  
 ly how changell come to  
 her in message / & what  
 he sayd / & what answere  
 she gaaf ayene And soo  
 alle thyng that she dyde  
 with her sone. And of al  
 her doynges tyl our lorde  
 was styed vp in to heuen  
 And whan Luke had ler  
 ned this perspyghely. then  
 ne he loked what marke  
 had wreten & mathew.

And soo toke at theym.  
 And there as they wrote  
 derkely / he wrote openly  
 al thyng. Thus in pre/  
 chynge & techynge he offe/  
 red his worde to God. ¶  
 Also he offered his de/  
 de to god in sacrifice. for  
 he peyned his body with  
 dyuerse penaunce of fal/  
 tyng & of harde lyuyng  
 in keepynge and prayenge  
 Also he wrote all the per  
 secucion þ the postles suf  
 fered of þ Jewes in Jhe/  
 rusalem / whan they had  
 grete pursute & tormētis  
 for goddis sake. And he  
 wrote all the persecucion  
 of saynt Stephen. how he  
 was stoned to deeth The  
 ne wente saynte Luke to  
 saynte Poull / and sewed  
 hym in many myscheues  
 and dyleases that he had  
 and in full greete drede  
 and neuer departed from  
 hym. tyl poule was dede  
 Thenne went Luke to a



## De sanctis Symone et Juda

countrey that was called  
Betany/ & there he pre-  
ched the worde of god. &  
was there tyl he was. Ixi  
wynter of age. thenne he  
deyed full fayr full of þ  
holy ghoſte. for he lyued  
in holy vertues. And af-  
ter his dethe god ſhewed  
for hym many fayr my-  
racles/ & ſo ended in criſt  
& went in to euerlaſtyng  
blyſſe. To whiche God  
brynge vs all to. Amen

### De sanctis Sy- mone et Juda

God frendis ſuche  
a day ye ſhal haue  
the feſt of Symon & Jude  
And ye ſhall faſt þ euen  
and on the morow come  
to the churche. & worſhupp  
god & theſe holy apoſtles  
¶ Ye ſhal vnderſtonde  
that eyther of theſe hath  
twoo names/ That one  
was called Symon zelotes  
& þ other Judas Jacola  
and Judas thadeus. the

wynge by theſe/ how the  
name þ a man hath in  
this world depeeth & paſ-  
ſyth out of mynde whan  
he is dede. Wherefore eue-  
ry cryſten man ſholde be  
bely to take hym a name  
þ ſholde be wreten in the  
boke of lyfe. þ ſhold laſt  
euer. ¶ And therfore theſe  
two apoſtles ſuffred gre-  
te penaunce/traueyll/try-  
bulacyon & dyleaſe. And  
at the laſt peyne of deth  
for criſtis ſake. with her-  
tes meke & clene conſcy-  
ence. Symō is as moche  
to ſay/as obedyēce/þ ma-  
keth a mā meke in hert.  
Judas is as moche to ſay  
as confeſſyon þ clenſeth  
a mannys conſcience of  
all maner of synne. And  
thus before oz they deyed  
they gaate to euery man  
enſample how they toke  
theyr deth mekely for cri-  
ſtis ſake & deyed w<sup>th</sup> clene  
conſcience. And thenne

they shalle be wreten in the booke of lyfe with grete worlshyp in the frater nyte of heuen. But they that grutchen in theyre hertes of dysleale & persecucion/ & euer pleyninge they haue nede to praye to god to be healed of þe lykenesse, that they haue in her spyrytes.

### ¶ Narracio

¶ We rede in the lyfe of the apostle/ how a kyng þe was called Abagarus and was a leper/ & herde how that our lord Ihesu criste dyde many myracles/ & heled all theyn þe were lyke. theñ he wrote a lettre in this wyle kynge abagarus greteth Ihesu saupour welle. þe precheth in the countrey of Iherusalē. And I haue herde of thy myracles þe thou doost/ & soo þe helest alle maner of sykenesse withoute ony herbes or

salues/ blynde/ croked/ & the lame. And þe is more merueyll that thou reysesse dede bodyes to lyfe. Wherefore I thynke in my herte & in my byleue þe thou arte verey goddis lone/ & come down from heuen to erth. & lyuest here amonge the people as one of hem. wherfore I wryte to the þe thou wilt come to me and hele me of my leprehede/ that greuethe me full sore. and so I vnderstonde that the Jewes haue ordeyned to doo the to deth. & I haue a lytyll cyte that is good & honest and plenteuous and is suffysaunt ynough for vs bothe to lyue by. & there shall we bothe lyue in rest & peas. ¶ Theñ crist wrote ayene & sayd/ thou art blessed that byleuest on me/ & haste not seyn me. & for thou woldest that I shold come to  
 & in.



## De sancto Symone et Juda

the. I saye to the I muste  
do that I come fore/ and  
thene I wyll sende some  
of my dyscyples to the/ þ  
shal hele the of thy lepie  
hede. ¶ Thenne for this  
þ crist myght not come  
to hym/ for grete desyre þ  
he had to see hym/ he sent  
to hym a paynter þ was  
a mayster of that craft/  
to paynte cristys vylage  
as he cowde. But whan  
this paynter come to crist  
te/ & looked on his vylage  
it thone so bryght that he  
myghte not loke thereon.  
¶ Thenne he made grete  
sorowe & moynynge/ that  
he was come soo ferre/ &  
myghte not speke of his  
purpose. ¶ Thenne crist to  
ke a cloth of the peynter  
and wyped his face ther/  
with/ and thenne was þ  
forme of his face thereon  
& thenne þ peynter bare  
it to the kynge. ¶ Thenne  
was þ kynge woder glad

& dyde it grete reuerence  
w<sup>t</sup> al his hert. ¶ Thene  
after Cristys ascensyon  
Thomas of Inde/ by the  
assente of the appostles/  
was sente to this kynge  
abagarus. And whan he  
saw thomas he sawe in  
che a shynēg in his face  
that he went it hadde be  
crist. ¶ Thenne sayd tho-  
mas to the kynge/ byleue  
in crist. & þ shall be hole  
And he layde I byleue  
hole in hym/ and feyne I  
wold be wroke on them  
þ hauey doo him to dech  
And anone he was hole  
¶ Thenne Judas went to  
symon/ & went bothe to/  
gyder in to Persy to pres-  
che/ & there they dyde ma-  
ny myracles/ so that they  
toured the kynge. &.xlj.  
thousande to cristē feyth  
& so the cristen peple en-  
creased strongly. So the  
kynge & all his meyny we-  
re cristened/ & withdrew

theyr offrynges from the  
mawmentis/that was þ  
bysshops lyuyng/ Wher-  
fore they were soo wroth  
that they gadred hem to  
gyder & toke thise appol-  
tles/and lad theym in to  
theyr temples/to doo sa-  
cretyce to theyr mawmē-  
tis/or elles they shold be  
dede. Thenne come an  
angell/& asked theym yf  
they wold haue theyr en-  
myes dede or noo/& they  
sayd/they despyred to ha-  
ue her enemyes toined to  
the feyth. And the angel  
asked yf they wolde suf-  
fre martyrdom for cristis  
lake/ and they sayd they  
wold suffre deth. ¶ The-  
ne they cōmaūded/& four-  
ned to the mawmētis in  
the temple/ and cōmaun-  
ded the fendes in theym  
to come out/and to pulle  
the ymages all to peces/  
& so they dyde. Thenne  
was the bysshop wroth.

that her goddis felle soo  
to peces/and anone there  
come a thondryng and a  
lyghtnyng and cloue the  
tēple in thre partyes dow-  
ne to þ groude/& thenne  
thise bysshoppis sodenly  
slewe thise apostles.)  
Thenne the kynge toke  
theyr bodyes/and berped  
theym ryally. and made  
there a fayre chirche for  
worshypp of god/& thise  
goly apostles.

¶ De solēni festo  
Omniū sanctor)

¶ God frendys suche  
a day ye shall haue  
all halowen day. And ye  
shall faste the euyng/ And  
on the morow come to þ  
chirche & worshypp god &  
oure lady & all halowen.  
¶ frendes ye shal vnder-  
stonde that this fest was  
ordeyned for thre speryal  
causes. & those ben thise.  
¶ fyrste for the temple  
chalowynge for



## De sancto symone et juda

the. I save to the I muste  
do that I come fore/ and  
thene I wyll sende some  
of my dyscyples to the/ þ  
shal hele the of thy lepie  
bede. ¶ Thenne for this  
þ crist myght not come  
to hym/ for grete delyre þ  
he had to see hym/ he sent  
to hym a paynter þ was  
a mayster of that craft/  
to paynte cristys vylage  
as he cowde. But whan  
this paynter come to crist  
te/ & loked on his vylage  
it thone so bryght that he  
myghte not loke thereon.  
¶ Thenne he made grete  
sorowe & moynynge/ that  
he was come soo ferre/ &  
myghte not spede of his  
purpose. ¶ Thenne crist to  
ke a cloth of the peynter  
and wyped his face ther/  
with/ and thenne was þ  
forme of his face thereon  
& thenne þ peynter bare  
it to the kynge. ¶ Thenne  
was þ kynge woder glad

& dyde it grete reuerence  
w<sup>t</sup> al his hert. ¶ Thene  
after Cristys ascensyon  
Thomas of Inde/ by the  
assente of the appostles/  
was sente to this kynge  
abagarus. And whan he  
law thomas he sawe su/  
che a shynēg in his face  
that he went it hadde be  
crist. ¶ Thenne sayd tho/  
mas to the kynge/ byleue  
in crist. & þ shall be hole  
And he layde I byleue  
hole in hym/ and feyne I  
wold be wroke on them  
þ hauey doo hym to dech  
And anone he was hole  
¶ Thenne Judas went to  
symon/ & went bothe to/  
gyder in to Persy to pres/  
che/ & there they dyde ma/  
ny myracles/ so that they  
toured the kynge. &.xlj.  
thousande to cristē feyth  
& so the cristen peple en/  
creased strongly. So the  
kynge & all his meyny we  
re cristened/ & withdrew

theyr offrynges from the  
 ma wmentis/that was þ  
 bysshops lyuyng/ Wher-  
 fore they were soo wroth  
 that they gadred hem to  
 gyder & toke thise appol-  
 tles/and lad theym in to  
 theyr temples/to doo sa-  
 crefyce to theyr ma wme-  
 tys/or elles they shold be  
 dede. Thenne come an  
 angell/& asked theym yf  
 they wold haue theyr en-  
 myes dede or noo/& they  
 sayd/they despyred to ha-  
 ue her enmyes toined to  
 the feyth. And the angel  
 asked yf they wolde suf-  
 fre martyrdom for cristis  
 sake/ and they sayd they  
 wold suffre deeth. ¶ The-  
 ne they comaūded/& four-  
 ned to the ma wmentis in  
 the temple/ and comaūn-  
 ded the fendes in theym  
 to come out/and to pulle  
 the ymages all to peces/  
 & so they dyde. Thenne  
 was the bysshop wroth.

that her goddis felle soo  
 to peces/and anone there  
 come a thondryng and a  
 lyghtnyng and cloue the  
 temple in thre parties dow-  
 ne to þ grounde/ & thenne  
 thise bysshoppis sodenly  
 slewe thise appostles.)  
 Thenne the kynge toke  
 theyr bodyes/and berped  
 theym ryally. and made  
 there a fayre chirche for  
 worshypp of god/& thise  
 goly appostles.

¶ De solēni festo  
 Omniū sanctor)

¶ God frendys suche  
 a day ye shall haue  
 all halowen day. And ye  
 shall faste the euyg/ And  
 on the morow come to þ  
 chirche & worshypp god &  
 oure lady & all halowen.  
 ¶ frendes ye shal vnder-  
 stonde that this fest was  
 ordeyned for thre specyal  
 causes. & those ben thise.  
 ¶ fyrste for the temple  
 chalowyng for



## In die omnium sanctorum:

omysyon fulfyllinge/ &  
also for necligent lyeuēg  
¶ fyrste for the temple  
halowynge/for whan the  
romayns were lordes of  
al the worlde/they made  
a temple in rome lyke a  
dossehouys/and named it  
panteon/and sette in the  
myddes of þ temple an  
ymage/ þ was the cheue  
mawmente of Rome/ &  
of every londe in þ worl  
de a nother ymage all a  
boute the walles/and the  
name of the londe that þ  
ymage was of / wreten  
vnder the fote of the y  
mage. And all was ma  
de soo by Nygramauncy  
yf that any londe tour  
ned from the Emperour  
anone the ymage of the  
londe wolde tourne his  
backe to þ ymage of Ro  
me/ And his face to the  
walle. ¶ Soo whan the  
bysshop come to the tem  
ple & founde ony ymage

torned/anone they wolde  
goo to theemperour & tell  
him. Thenne wold they  
ordeyne an oost of people  
& sende in to that londe/  
and sette theym at rest &  
peas. And soo this tem  
ple endured thus vnto þ  
tyme that pope boneface  
the fourth come. Thenne  
he went to the emperour  
that was called (foca) &  
prayed that he wolde gy  
ue hym that temple/that  
he myghte putte outs the  
multitude of mawmētis  
And to halowe it in the  
worshyp of god & our la  
dy & all halowen/and so  
he gaaf the pope the tem  
ple. Thenne come there  
an other pope that was  
called Gregory. & com  
maūded all holy chirche  
to halow the fest/lyke as  
it was begone/ Also this  
fest was ordered by þ sa  
me Pope to fulfylloure  
omysyōs/for many sayn

as dayes in the yere we  
 leuen vnserued. for there  
 be so many that we may  
 not serue echone by hem-  
 self. for as Jherom sayth  
 þ there ben for eche daye  
 in the yere. x. thousande  
 martyrs/ out take þ fyrst  
 day of January. wherfo-  
 re holy chirche ordeyned  
 þ this day we shold ful-  
 fylle/ þ we haue lefte be-  
 hynde all the yere. & thus  
 euery sayntis euery hath  
 his worlshipp of vs. yf we  
 kepe well þ day in worl-  
 shyppe to god & our lady  
 and al halowysge ¶ Also  
 this feste is ordeyned to  
 be halowed to clense vs  
 of our neglience & vn-  
 connyng/ & also by worl-  
 dly occupacyons dooyng  
 we ben ful recheles in ke-  
 pyng our holy dayes/ &  
 therfore this fest is ordey-  
 ned/ for wee sholde make  
 amēdes as moche as we  
 maye/ of þ we haue tres-

passed in other festes. &  
 therfore vnderstonde ye  
 that they ben in grete pe-  
 ryll that breke this feste.  
 or ony other in worldely  
 occupacyons werkynge.  
 or in ony synne dooyng  
 in byeng or in sellynge. or  
 in ony other falshe de co-  
 tryung. ¶ Also ye shall  
 vnderstode that this day  
 our prayers shall be soo-  
 ner herde than ony other  
 daye. for this day all the  
 sayntis in heuen come to-  
 gyder to praye to god for  
 vs. And therfore ye may  
 know well/ that alle co-  
 mynge togyder shall be  
 sooner herde than one or  
 two by hemself. ¶ The  
 sayntes that ben in heuē  
 were some tyme as wee  
 be now. bothe in flesche  
 bloode body & bone. And  
 were our elder faders. &  
 they be full glad & make  
 moche Joye whan they  
 may gete ony prayers or



## In die omniū sanctorū

almelddes of vs/with þ  
whiche they may present  
god & our lady/ praynge  
for vs. And to shewe you  
by ensample how all the  
Sayntes comen togyder  
as this day ye shall here/

### ¶ Narracio

¶ We fynde wreten in  
legenda aurea that in þ  
same yere this feste was  
ordeyned to be halowed.  
there was a keper of sa/  
yntes peters churche in ro  
me/ þ this day after ma/  
tens at mydnyght/ whā  
all the people were gone  
from matens/ for greate  
deuocyon that he had. he  
wente to euery aulter in  
the churche. & sayd his de  
uocyon. And whan he  
had gone all about/ then  
ne went he to þ hye aul/  
ter/ & there felle a slepe. &  
his spyrte was rauyl/  
shed/ and sawe the fader  
of heuen syttinge in his  
mageste/ & a grete mylt

tude of Angellis aboute  
him. And thenne come a  
fayr quene with a crown  
on her hede/ richely a rap  
ed/ and a grete company  
of byrgyns & maydens  
suyng her. Thenne the  
kyng arole ayenst her. &  
had to fet a chare of gol  
de/ and sette her therin.  
Thenne come one clothed  
in camels skynnys. And  
hym sued a grete compa  
ny of good men. Thenne  
come a uother lyke a bys  
shop/ & after hym many  
other byshops. Thenne  
come a grete myltitude  
as it had ben knyghtys/  
& after hem moche other  
people/ & all the come be/  
fore þ kyng & dyde hym  
worshyp. Thenne þ bys/  
shop began to say matens  
¶ Thenne spake this mā  
to the angell þ lad hym  
and asked hym what al  
thise people were in that  
arape. Thenne sayd the

angell. the kyng is God  
 hymselfe/ & the quene is  
 oure lady/ & he that was  
 clothed in camels skyn/  
 nys was Johan baptyste  
 and other patryarkys.  
 and prophetys with hym  
 The bysshop was saynt  
 Peter and other apostles  
 & confessorys with hym  
 The knyght was saynt  
 George with other mar  
 ters compyners that were  
 good true luyers and ser  
 uantys to god here vpon  
 erth. & they come alle to  
 thanke god for the grete  
 worshyppe þe he haue here  
 in erthe/ & prayed belesp  
 to god for theym on erth  
 þe he sholde haue mercy  
 on hem. ¶ This is the  
 cause þe this fest was first  
 founde. And therefore lete  
 vs come to churche & wor  
 shyp god & all halowyn/  
 that they may praye for  
 vs/ þe we may at our last  
 ende be of the nombre þe

shall worshyp god. that  
 the book spekethe of/ and  
 sayth thus (Vidi turbā  
 magnā quā nemo dinu  
 merare poterat/ for they  
 ben so many that no mā  
 can nombre hem) And al  
 they pray for vs euer mo  
 re/ þe we maye come to þe  
 blyss that they ben in.)

¶ Amen

¶ In die Animarum.)

¶ God frēdis suche  
**G**a day ye shal ha  
 ue all soules daye/  
 the daye of the soules in  
 purgatory there abyding  
 the mercy of god/ & haue  
 moche nede of helpe. &  
 ryghte as holy churche  
 worshyppe all sayntes  
 to be holpen by the pray  
 ers of hem. right so holy  
 churche ordeneth this day  
 to synge and rede and to  
 doo almesdedes/ haupng  
 ful byleue to relese theym  
 that ben in purgatory.



## In die animarum

of theyr peynes/ wherfo  
re god wyl that all cryl  
ten people to ther power  
this daye releue hem/ for  
the leest praper or almes  
dede that is done gretly  
releueth hem. ¶ Ye shall  
vnderstonde þ there ben  
foure thynges that grete  
ly helpen soules that ben  
in purgatory. & that ben  
thysle. ¶ *Elideliū amico  
rum oracio/ elemosynarū  
largicio. salutaris hostia  
et ieiuniorum obseruacio*  
That is prayers of fren  
des deuouly sayde. and  
almes dede doyng. & mal  
les syngynge/ and absty  
nence in fastynge. Pray  
ers helpen moche a soule  
for lyke as a Lorde that  
hath a man in pryson. or  
in ony dystresse. and at þ  
prayers of hym that he  
loueth/ he releseth in par  
ty or all. and that is she  
wed by Ensample

¶ Narracio

¶ We fynde wryten in  
*legenda aurea* how that  
there was a man þ had  
his house faste by a chir  
che yarde syde/ & that his  
dore opened to þ chirche  
And he vled by custome  
as oft as he come or wen  
te/ to say every tyme. *De  
profundis* for all cristen  
soules. Therne it happed  
loo on a tyme þ he was  
pursued with enmyes: as  
he wente homewardest/  
but whan he come in to  
the chirche yarde/ he kne  
led downe/ & thought to  
saye *De profundis* And  
thise enmyes come after  
Anone the dede bodyes  
role euerychone w<sup>th</sup> suche  
instrumētis as they wro  
ughte with by her lyues.  
& anon they droue away  
his enmyes. But whan  
they saw that they cryed  
god mercy & this man. &  
euer after prayed/ & dyde  
almes dedes for theym þ

were in peyne. Thus I may well proue that deuoute prayers helpen many a soule yf ben in purgatory. Also almesdedes helpen many a soule.)

**S**icut aqua extinguit ignem. ita elemosyna extinguit peccatum & cetera

**R**ight as water quenchech fyre/soo almesdede quenchech the fyre that bienneth theim that ben in purgatory, yf they ben in good lyfe and in perfyghte charyete that done it & yf almesdede be done for theym yf ben in Joye/ & haue noo nede therto. It is putte to the tresour of holy chirche. And as goddis wyll is/so it is deled. and releueth theym that haue mooste nede therto. and so god assygnech it to theym that haue moost nede. And thenne yf soules that ben holpen therewith/thanke the

soule yf it was done for

**T**hus ye maye knowe well that almesdedes helpen gretly soules that it is do. ie for. and ben in purgatory. for ofte holy men haue herde fendis crye/and make grette sorrowe. for with almesdedes Soules were taken from theym.

#### **N**arracio

**W**e rede in olde tyme good people wolde on al halowyn day bake brede & deale it for alle cristen soules. And yet there ben some that vlen it but all to fewe. **W**e fynde in legenda aurea of a knyghte that shold goo to a batayle and had a colyn yf he loued passynge well And sayde to hym thus/ yf he were slepyne in the batayle/he shold selle his horse/and deale yf valure to poure peple in almesse to praye for alle crysten



## In die animarum

soules. ¶ Soo it happed that he was slayne. & his colyn loued well þ̄ hoile. & toke hym to his owne v̄le. Thenne loone after this knyghte appered to his colyn/ & sayd thus to hym/ thū. viij. dayes for my hoile thou haste made me to brenne in purgatory. & therfore god wyll take vengauce on the. Forsoth quod he this day thy soule shall be in helle with the fende. (Et ego purgatus vado in regnū dei) And I am purged & shall goo to the kyngdome of heuē. And anon a horryble noyse was herde in the ayre of fendes/ & caught this man & bare hym away. ¶ The thyrd that helpeth/ is þ̄ masse/ for whan ony soule appereth to ony man to haue ony helpe/ he desyareth masses/ and prayd to haue masses longen

for hym. right as mete & drynke comforteth a man whan he is feble. soo the sacrament of the auter comforteth þ̄ soules that the masses ben done for. ¶ It is wreten in legenda aurea how a bysshop suspended a priest/ for he coude saye none other masse but Requē. but he longe euery day deuoutly after his cōnyng. Thenne on a day as þ̄ bysshop wente towarde matens/ it semed to hym that dede bodys roley & come aboute hym/ & sayd/ thou haste sayd noo masse for vs. And moreouer thou haste taken our priest away from vs. Loke that this be amended/ or elles god wyll in shorte tyme take vengauce on the for oure sake. Thenne was the bysshop gretely aferde. And anone he badde the priest synge masse of

Requiem) as he dyde to:  
fore/ & so he dyde as ofte  
as he myght ¶ Narracio

¶ Also we fynde that  
fyschers set her nettes in  
herueste to fyshhe. & they  
toke vp a greete pece of  
pse/ & it was the coldest  
pse þ ever they felte. and  
it wold not melte for the  
sonne. Thenne brought  
they þ pse to the bysshop  
for he had a grete bren-  
nyng heere in his fote. &  
it was the coldest þ ever  
he felte. Thenne spake  
there a voys to hym oute  
of the pse & layd. I am  
a soule that suffre my pe-  
naunce here in this pse. for  
I haue noo frendes that  
wyl doo masses for me.  
I shall be delyuered out  
of my penaunce. and thou  
shall be hole of thy syke-  
nesse/ yf þ wylt say masse  
for me. And he layde/ he  
wold synge for hym and  
bad telle hym his name.

& euer whyle he was at  
masse/ he layd the pse vn-  
der his fote. & euer as he  
layd masse/ þ pse melted  
away. And loo within a  
whyle þ pse was melten  
and the soule fro peyne.  
& the bysshop was hole  
of his syknesse. Thenne  
the soule appered to him  
with moche Joye. & layd  
with thy masses synge  
I am holpen out of pey-  
ne in to euerlastyng blyss-  
se. And he tolde the bys-  
shop that he sholde depe-  
soone after/ and come to  
euerlastyng Joye with-  
oute ende. To þ whiche  
god brynge vs all to.)

¶ De sancto mar-  
tino episcopo)

¶ God frendys suche  
a day ye shall haue  
saynt martens day. whā  
marten was. xv. yeres of  
age/ he cutte his mantell  
in twoo peces as he rode



## De sancto Martino

amonge other knyghtys  
¶ was not yet crystened  
¶ gaaf halfe his mantel  
to a poure man for god-  
dis sake þ asked almesse  
¶ Thenne the nyght after  
god had the same clothe  
and sayde to his angell-  
¶ Marten þ yet is not cris-  
tened hath clothed me in  
this clothe. And marten  
herde this worde oute of  
heuen/ and anon he was  
crisned. And theñe ano-  
ne he lefte this worldes  
occupacyon/¶ gaaf hym  
all to holynesse. ¶ So as  
he rode on a tyme by the  
waye. the fende come in  
lykenesse of a mart+ met  
hym/ ¶ asked wheder he  
wolde. ¶ he sayde thyder  
as god wyll. thenne sayd  
the fende. I wyll be thy  
enmye in all that I can  
¶ Thenne sayde Marten/  
God is my helpe. ¶ ther-  
fore I drede þ not/ ¶ Then-  
ne marten wered so holy

that he rered dede body-  
cs to lyfe. And so for his  
greate holynesse he was  
chosen byshop of turon.  
¶ So on a tyme as men  
were in grete peryll. ¶ ly-  
ke to be spylte. one of hē  
knew þ holynesse of mar-  
ten ¶ sayd/marten helpe  
and anon they were hol-  
pen. ¶ Also he rode on a  
tyme in his dysytacion/a  
houde ranne at an hare  
vnd his horse fete / theñe  
had he pyte of this beest  
¶ bad the hounde stonde  
styll/¶ lete the beest go. ¶  
anone the houde stode as  
styll as he had be put to  
to þ erth. ¶ Also he saw  
an adder swymyng in þ  
water. ¶ he sayd to thadd  
In noie dñi iubeo te edire  
In the name of god. ¶  
cōmaūde þ to goo ayene  
where þ comest fro. ¶ ano-  
ne she toined ayene. then-  
ne marten syghed woder-  
fore ¶ sayd. I am loy þ

serpentys heren me/ and  
men wyll not heren me)

¶ A nother tyme he co-  
me by the gates of a cyte  
þ hyght parys/ & there he  
kysed an horryble meles  
& anone he was hole w<sup>th</sup>  
the same kysse. Also he  
was so pacyente þ many  
tymes his owne clerkes  
mocked him/ & yet he suf-  
fred it pacyently. & was  
not wroth/ ¶ So on a ty-  
me as he rode by þ waye  
in his dyspytacyon hem/  
self/for þ was his maner  
he had a rough mantell  
of blacke/ & came a carte  
by the way with caryage  
& the beestys in the carte  
saw the blacke wauer þg  
with þ wynde they fled/  
de ar rye. & all to brake  
her gere. thenne þ carter  
with his whyppe alle to  
bete marten. & gaaf him  
many sore strokys. & alle  
he suffred mekely & sayd  
no thyng. Thenne wold

they haue gone her way  
but they myght not stere  
fro þ place/tyll they kne-  
we þ it was marten. and  
thenne they cryed hym  
mercy. & thenne anon he  
forgaue hem/ & the beestis  
passed fayr forth. & all þ  
harneys was saaf ynou-  
ghe ¶ Also on a tyme as  
Marten sat in his sell/ þ  
fende come to hym in ly-  
kenesse of a kynge with  
a shynnyng crown & sayd  
I am come fro heuen to  
speke with the/ byleue on  
me (Christus ego sum)  
for I am crist. & Mar-  
ten loked on him & sayd  
My lord Jesu crist wyll  
not come in such araye/  
& thou be cryste/shew me  
thy woundes. And anone  
the fende went his waye  
& left an horryble stynche  
behynde hym

¶ Yet a nother tyme he  
come to marten/and re-



## De sacnto Martino

preued hym that he toke  
peple to hym that hadde  
synned & were shryuen &  
torned ayen to the synne  
that they had done tofo  
re/& sayd/though þ take  
theym to thy grace god  
wyl not. Thenne sayde  
Marten/wretche & thou  
wyl leue the perlute of  
cristen peple. & aske mer  
cy with a meke herte. I  
trust to god he is so mer  
cyfull þ he wyl gyue the  
mercy/ & whan Marten  
sholde passe oute of this  
world/& laye in his dede  
bed/the fende come & sat  
by hym dysputyng with  
hym/þ he myghte haue  
caught hē in ony worde  
of mysbyleue in his ende  
Marten sayd to hym.go  
hens thou cruel beest/for  
þ shall noo thyng fynde  
amysse with me.but god  
shal receyue me. Thenne  
he made to laye hym in  
asshes & heyre. & thenne

he sayd the.vij. psalmes  
& the letanye/& gaate vp  
the gholte. & was berped  
in his owne chirche with  
moche honour. ¶ Then  
ne.liiij. wēter after there  
come a byshop & trans  
lated him. And whan he  
had made al thyng redy  
he layed honde on mar  
tens body to haue boryit  
forth/but he myght not.  
Thenne thought þ bys  
shop / it is not Martens  
wyl to be remeued.& left  
of. Thenne come a fayr  
olde man/& bad hym go  
to ayene & he wold helpe  
him.& thēne they bare þ  
body in to þ tombe with  
out lettynge. And so whā  
þ seruyce was done/ this  
olde mā vanyshed away  
And there by they knew  
well that it was Saynt  
Marten. And thēne god  
shewed many fayr mys  
racles for hym.)

¶ Narracio

¶ It happed on a tyme  
 that there were two beg-  
 gers/ that one was lame  
 and myght not goo/and  
 that other was blynde &  
 myght not see. and so to  
 make the people to haue  
 the more compassyon of  
 theym. The blynde bare  
 the lame. And the lame  
 taught the blynde where  
 he sholde goo. And thus  
 they gate moche goode/  
 and had an ely lyfe. But  
 they were euer aferde to  
 mete with the shryne of  
 Saynte Marten. leest he  
 wolde haue heled hem of  
 theyr sykenesse. And soo  
 on a tyme at a stretes en-  
 de/at a tornynge lodeyn  
 ly atte a corner/they met  
 with the shryne of saynt  
 martyn/ and anone they  
 were bothe hole. And the  
 blynde myght see. and þ  
 lame myghte goo. And  
 theñe they cryed to saynt  
 martyn & sayd. Martyn

we thanke the for þ gode  
 that we haue had for thy  
 sake here tofore. But we  
 thanke the not for oure  
 hele. for now we must go  
 labour and traueyll/and  
 soo gete oure lyuyng/ for  
 the people wyll gyue vs  
 noo more almeste. & here  
 tofore we lyued full ease  
 ly with lityll traueyll/ &  
 fared well. Alas Alas þ  
 we come here this daye.  
 for now our myrthe and  
 welfare is gone ¶ Thus  
 this holy man dyde ma-  
 ny myracles/wherfore ye  
 may see that he may do  
 moche with god. Ther-  
 fore lete vs praye to him  
 that he may pray to god  
 for vs. ¶ Amen.

¶ De sancta kathe-  
 rina virgine)

God frendis luche  
 a day ye shal haue  
 saynt katherynys day þ  
 holy martyr/ She was a  
 2 iij



## De sancta katherina.

kyngis doughter. & come  
of grete byrthe. But she  
set all her mynde to god  
& let nought by the pryde  
dayn glory and riches  
of this worlde. for it is  
but a vanyte / but she set  
her all oonly on Ihesu.  
So whan she had be at  
scole and lerned a whyle  
anone she wolde dyspute  
with ony clerke þ̄ wolde  
come. for she was enspyr  
red with the holy ghoſte  
But whan she herde on  
a tyme þ̄ maxencius was  
come to towne of alyſau  
dre with soo moche peple  
& soo ryally / that the cyte  
dōmed of hem. for he co  
me to make a solempne  
sacrefyce to his goddis þ̄  
were of golde and syluer  
in lyknesse of bullys and  
calues and oþer beestys.  
Thenē saynt katheryne  
saw that & blessed her. &  
went in to the Temple /  
and rebuked themperour

boldly / And sayd that he  
dyde fowle amysse / for to  
doo þ̄ worlshyp to fendis  
and leue the worlshyp of  
god in heuen / that made  
all thyng of nought. and  
sent man lyfe wytte and  
hele / & preued by grete rea  
son how crist was bothe  
god & man And how he  
boughte alle mankynde  
with his passyon on the  
crosse with his deſh. and  
taughte how euery man  
shold honour god / & leue  
falle maymētis. Then  
ne was the Emperoure  
wroth / and bad take her  
to warde tyll he myghte  
be at leyser. Soo in the  
meane tyme he sent af  
ter the gretttest maysters  
& the wyllest clerkes that  
were in many countreys  
ferre aboute hym. And  
whan they were comen /  
he badde theym goo and  
dyspute with katheryne  
and ouercome her. & they

shold haue right wel for  
 theyr labour ¶ Thenne  
 were they wroth to come  
 soo ferre to dyspute with  
 a woman & sayd/ þ leest  
 scoler in the scole had be  
 ynough to ouercome her  
 But whā katheryn had  
 dysputed with theym w<sup>t</sup>  
 the helpe of þ holy ghost  
 she conuerted theym eue  
 rychone to the feyth of  
 our lord Jhesu crist. In so  
 moche þ they were redy  
 to suffre dethe for cristys  
 sake. ¶ Thenne anone  
 maxencius comaūded to  
 make a grete fyre. & bren  
 ne theym in the fyre. but  
 by the helpe of the holy  
 ghoste the fyre brened no  
 party of theyr bodyes/ne  
 the leest clothe of theym  
 and yet lay fayr dede as  
 they had be a slepe. The  
 ne the emperor made do  
 katheryne to be naked &  
 to bete her with sharpe  
 scourges/that she was al

bloody & full of woundes  
 And theñe he put her in  
 to pylon. vii. dayes. with  
 oute ony maner mete or  
 drynke. ¶ Thenne had  
 þ quene grete lust to spe/  
 ke with katheryn/ & toke  
 a knyght with her þ hy/  
 ghte porphyrius. & went  
 to katheryne. And theñe  
 they sawe an angel set a  
 crown of shynpng golde  
 on the quenes hede. and  
 a nother on Porphyrius  
 hede/ & bad hem be sted/  
 fast. for within. iij. dayes  
 they shold come to heuē  
 by suffrynge of martyr/  
 dome. ¶ Thenne sent þ  
 emperor after katheryn  
 ne. & went to haue foude  
 her nygh dede/ but alle þ  
 tyme God sent her mete  
 from heuen. And whan  
 the Emperoure saw her  
 o lyue/ he was wode for  
 wrothe/and made her to  
 be set betwene. ij. wheles  
 and tōrned one vpwarde



## De sancta katherina.

& a nother downewarde  
ful of hokes and swerde  
poyntis for al to rase ka  
theryne. Thenne come  
an angell as it had be a  
wynde. & all to briake hē  
& slew four thousande of  
p̄tyrautes. Thenne saw  
the quene p̄ myracle. & co  
me before p̄ kynge her hul  
bonde & rebuked hym/ p̄  
he saw the myght of god  
so openly/ & wold not by  
leue theron. Thenne bad  
the kynge lede forth the  
quene/ & cutte of her pap  
pes frō the body with ho  
kes. & thenne to smyte of  
her hede. thenne for porphi  
rius beried her. & lxxx. of  
her knyghtis were mar  
tyred w<sup>th</sup> her. & porphyri<sup>9</sup>  
beheded also. Thenne spa  
ke theperour to katheryn  
& sayd/ p̄ he wold wedde  
her/ & she wolde forsake  
crist. & byleue in his god  
dis. And she sayd she set  
nought by hē nor by his

goddis. & whan he saw  
that/ he made to smyte  
of her hede. thenne anone  
in stede of bloode come  
out fayre mylke. & then  
ne come an angell and  
bare p̄ soule in to heuen.  
And angellis come & ba  
re the body in to chayre.  
& so to p̄ moūt of synay  
and there berped it with  
worshyp. And there god  
werketh many fayr my  
racles to this daye. ¶ At  
the fote of p̄ moūt there  
is an abbey of monkes/  
that lyuen in greate ab  
stynence / & this abbey is  
strong & hye walled. and  
barred aboute with yren  
for wylde bestys. And in  
that abbey lyeth saynte  
katheryne in a fayr tom  
be of alabaster. for her bo  
nes were fette thyder for  
the more worshyp. & abo  
ue p̄ chirche is the busshe  
there god stode in/ whan  
he spake to moyses. and

wrote the law in two tables of stone. & the bush he is also grene & fayr as it was the same daye. Also in þe abbey is a grete merueyll/ & is this/ euery mon he hath a lāpe with oyle brēnyng/ & whan he shal deye they shal knowe by his lampe. for as he draweth to deche. so derketh his lampe. And whan þe abbot deyeth/ his bredren shall synge a mass. of þe holy ghoost & berpe hym solempny & whan masse is done. they shall fynde a byll wreten on thaulter who shall be abbot. & so they chose her abbot. also on saēt katherins nyght all þe byrdes in þe couētree comen thyder. & eche of hem byngē a braūche of olyue in her bylles to the place/ and as pylgrymes layen. the monkes make oyle of þe braūches to her lampes for all the yere

**¶** We fynde & rede of a man þe serued katheryne & fasted her euen brede & water/ & on a tyme he come in feliship of recheles peple & by cōforte of hem he left his faste & ete w<sup>th</sup> hem/ & so in þe nyght after he saw a grete company of maydens comyng by hym. & among hem there was one passing al other & eche of hē had a crowne but one hadde a passyng fayr crowne. & that was saynt katheryne. so whā she come by this mā. she hyd her face frō hym. & wolde not loke on hym/ thene he asked one of hē what they were. and she sayd/ we ben vyrgyns. & þe pryncypall that þe seest is saynt katheryne. that hyd her face from the. by cause þe hast left thy deuocyon fro her euryng of fastyng. Thenne this man repented hym sore/ that



## In dedicacione ecclesie

he had do this dede. and  
toured ayen to his deuo  
cyon & fasted. & after was  
a holy man. And therfo  
re lete vs worlhypppe this  
holy byrgyne/þ she may  
pray for vs)

### In dedicacione Ecclesie)

**G**od frendys luche  
a day ye shall haue  
youre dedycayon day. þ  
is your churche holy day/  
Ye shall come to churche  
& here youre dyupne ser  
uice in þ worlhip of god  
and for thre causes. The  
whiche þ churche is halo  
wed for. þ is/for þ churche  
clensyg. for deuoute pray  
eng. & for þ dede bodyes  
berpeng. The fyrst is for  
the churche clensynge. the  
churche is ordeyned for al  
the people þ come thyder  
shold be in perfyte charp  
te. & there met with god  
for god is euer there pre  
sent. & whan al the peple

comen so togyder at this  
assygneement/ it pleyseth  
god moche to here theim  
& here good wordes in þ  
place. But whan þ fen  
de seeth ony man belyp  
therto he is full sorp. and  
sekeþ all the wayes þ he  
can or maye to let hym  
from the churche/for they  
shold not come to þ pre  
sence of god. ¶ Thenne  
whan holy faders knew  
þ malpyce of þ fede. they  
ordeyned þ churche to be  
halowed. & soo by goode  
prayers þ fende is dryue  
out. but yf ony cursed ly  
uer byng hym in ayen þ  
is out of charp te/or in de  
dely synne is. w<sup>f</sup> þ fende  
and the fende with hym  
But how þ fende is dry  
uen away by halowynge  
I wyl tel you by ensaple  
þ is wreten in legēda au  
rea) Sānt gregory sayth  
in a book þ is called (dy  
alogus) On a tyme as a

chirche was an halowyn  
ge/a swyne ranne amon  
ge the peple to & fro. & so  
ranne out of the chirche  
dore/ & that was a fende  
that ranne away/ but yet  
the nexte nyght after he  
come aye[n]. & made suche  
a noyse as though al the  
chirche sholde haue falle  
dow[n]. & thenne come ne  
uer more aye[n]. But there  
be many lewde people þ  
saye her prayers/ they we  
re as good at home as at  
chirche. but they erre fou  
le ayenst þ feyth of holy  
chirche. for yf there be  
ony man or womā/ that  
hathe a mater to speke  
with his goode frende. &  
wolde feyne haue his en  
tente. he wyll goo home  
to his hous goodly & lo  
wely in hope to spede þ  
better. Right soo yf ony  
man wolde pray to god  
deuouly. he sholde come  
to chirche/ there is God.

for he saht is in clene lyf  
& prayed to god speketh  
with hym. for many of  
you wot not how ye shol  
de praye The lettynge of  
the chirche gnuethe you  
knowleche. for þ chirche  
is set in þ eeste. & so whā  
ye pray let your hertes in  
theest prayeng hertly for  
mercy with perfyte cha  
ryte. for though it be put  
out of youre herytage by  
malpyce of the fende. þ is  
enmye to your soules for  
wee sholde not haue the  
Joye of paradys that he  
was in. and lost it by his  
pyde. Also we losse it by  
our faders trespasse adā  
lete vs thynke þ crist dey  
ed in the eeste. & therefore  
lete vs praye besely in to  
the eest/ þ we may be of þ  
nombrie that he deyed for  
Also lete vs thynke þ he  
shal come out of the eest  
to þ dome. wherfore lete  
vs pray hertely to him &



## In dedicacione ecclesie

besely/that we may haue  
grace of contrycō in ou  
reherces of our mildedes  
with shryft & satisfaccy  
on/þ we may stonde that  
dape on þ right honde of  
our lord Ihesu criste.&  
so be of the nombre that  
shall be laued & come to  
euerlastyng blyss & Joye  
& that wee maye scape þ  
horryble rebuke / þ shall  
be gyuen to alle theym þ  
shall be dampned/& goo  
to euerlastyng peyne/ þ  
wyl not be sorow & repente  
theym / & aske mercy in  
this worlde. ¶ And thus  
for deuoute prayers/holy  
chirche was ordeyned to  
be halowed/for god say  
the thus (Domus mea  
domus oraciōis vocabit)  
¶ My house is called an  
house of prayers. But it  
is now made an hous of  
rownyng/ whysperynge  
cypenge/claterynge/scoi  
nyng/tales/and symple

spekynge/mouyng of va  
nyte/ and many symple  
wordes and lewde.

¶ We rede how Saynte  
Gregory was at masse  
on a tyme. and Saynte  
Austyne was his deken/  
and bad the people tour  
ne to the popes blessing  
thenne he saw two wym  
men trwne togyder in þ  
popes chapell. & the fen  
de sat in her neckes wry  
tyng a grete rolle/ and it  
lacked parchement/ and  
he drewe it out with his  
tethe. and soo it felle out  
of his clawes. and saynt  
Austyn saw it and went  
and toke it vp. Thenne  
the pope was wroth. and  
asked hym why he lau  
ghed hym to scorne. and  
he shewed hym what the  
fende had wreten of the  
wymmen. And thenne  
he come to the wymmen  
and asked theym. what  
they hadde sayd alle this

masse tyme/and they say  
de·our pater noster) then  
he the pope bad rede the  
rolle to theym that the  
fende hadde wreten. And  
saynt Gregory red it. &  
there was neuer a goode  
worde therin. Thenne  
they kneled downe . and  
asked mercy . & besought  
þ pope to praye for theþ/  
& soo he dyde. & brought  
theym out of the fendes  
bokes. Also for longe rel  
tyng to holy chirche . for  
whan a man is dede/ he  
is brought to the chirche  
to his rest ¶ Some tyme  
the people wren berped  
at home as poure people  
and the riche were beired  
in the hylle toppes. And  
some atte the fote of the  
hylle in tombes made of  
rockis. But the sauoure  
was so greate & greuous  
holy faders ordered chir  
che yardes to berpe the  
people in/ for two causes

One is to be prayed for  
as holy chirche vseth . &  
a nother is for the body  
shalle lye there withoute  
traueyll . for the fende  
hath no maner of power  
to ony thyng within cris  
ten·berpellis. But yf soo  
be that the body be not  
worthy to be berped in  
suche holy grounde . for  
as Johan bellet telleth/  
that there sholde none o  
ther body be berped in þ  
chirche/ But yf it be the  
patrone that defende it  
fro bodely enmyes . or the  
person bycary preest / or  
clerke þ defende þ chirche  
fro ghostly enmyes with  
theyr prayers/ for some  
haue be berped there and  
cast out ayen on þ moro  
we . and alle the clothes  
left styll in the graue.

An angell come on a ty  
me to a warden of a chir  
che/ & bad hym go to the  
bysshop/ & byd hym caste



## In dedicacione ecclesie

out the body that he had  
berped there. **D**elless he  
shall be dede within .xxx.  
dayes. & so he was. for he  
wolde not do as he was  
bode. **A**lso we rede in  
gettes of rome. þ̃ an an-  
gel tolde an holy bysshop  
þ̃ hight encres/how that  
charles the kyng of fraū-  
ce was dampned/he toke  
away holy chirche right  
þ̃ good peple had gyue to  
fore/ & bad hē go & open  
his tombe & to see it. the-  
ne the bysshop toke with  
him other peple & opened  
þ̃ tōbe. & there come oute  
a grete dragon and fley  
forth/ & left the tōbe bren-  
nyng within as it had  
be a ouyn mouth. & thus  
to berpe in holy place is  
but lytyll auayle to hem  
þ̃ be dampned. **A**lso there  
be many þ̃ walke on ny-  
ghtis whā they be beried  
in holy place. but that is  
not longe of þ̃ fende/ but

of grace of God to gete  
hē helpe/ & some begyley  
& haue noo reste. **A**lso  
it happed besyde thabbey  
of lulothyl/ þ̃ .iiij. men sta-  
le an ore of þ̃ abbotis of  
þ̃ same place to her layr-  
der. & thabbot dyde a sen-  
tence and curled therfore  
within the abbey. So .iiij.  
of hē were thryuen & as-  
hed mercy & were alloy-  
led/ but þ̃ .iiij. deyd and  
was not alloyled/ & had  
not forgyuenesse. so whā  
he was dede the sppryte  
wente by nyghte & fered  
all þ̃ peple about þ̃ after  
sonne goyng down durst  
no man walke. **T**henne  
as þ̃ parische preest went  
on a nyght w<sup>f</sup> goddis bo-  
dy to housell a seke man  
this sppryte went w<sup>f</sup> hē  
& tolde him what he was  
& why he went. & prayed  
þ̃ preest to go to his wyf  
& they shold go bothe to  
the abbot and make him

amendes for his trespasse  
 & praye hym for the loue  
 of god of forgyuenesse &  
 soo to aloyle hym/for he  
 myght haue no rest. And  
 anone the abbot aloyled  
 hym. & he went to rest &  
 Joye for euermore. The  
 whiche Joye and blyss  
 bynge vs alle to/he that  
 deyed for vs on the rode  
 tre. Amen

A short exhortacyō  
 oft to be shewed to  
 the peple/for in this  
 specyally reſteche ſ  
 wele of man and  
 woman.

Hamus charitatis

Do to a nother as  
 thou wold be done  
 vnto. This com-  
 maūdement haue we of  
 our lord Jesu crist in his  
 goſpell. of Mathew. viij.  
 capitulo) where he ſayth  
 Omnia quecunqz vultis

ut faciāt vobis hoīes. ita  
 et vos facite illis. Hec est  
 lex et prophete.) And it  
 includeth all the lawes &  
 pphetes of god/ſ whiche  
 obserued with our feyth  
 is sufflaunt for mannys  
 saluacyon. ¶ This is ſ  
 fyrste age of mankynde  
 men only moued by their  
 reason & lawe of nature.  
 w<sup>t</sup> out ony other techēg  
 obserued effectuely for  
 theyr law. After ſ tranſ-  
 greſſyon of whiche oure  
 lord gaate to moyses. cc.  
 xlviij. commaūdementes  
 affirmatyf. accordyng in  
 nombre (Scdm Jolephū  
 To the bones of mānis  
 body. besyde ſ preceptes  
 negatyffe. the whiche we  
 re many moo in nombre  
 as holy scripture remem-  
 breth/ & after by processe  
 he reduceth alle thise to  
 ten cōmaūdemētis after  
 ſ nombre of mānys syn-  
 grys. that lyke as a mā  
 & iij



## Hamus charitatis

with .x. fyngrys werketh  
for þy body. in lyke wyle  
he sholde with thyle ten  
cōmaūdementys be helyp  
to gete his blyſſe eternal  
Where now fynally in  
this laſte age/he ſhortely  
hath compyled theim al  
in to one/ that is to ſaye  
In loue & charyte. That  
lyke as in all the body is  
but one hede/of þy whiche  
procedeth all the gouer  
naūce of man/as his rea  
ſon/vnderſtondyng/and  
other. So all the rule of  
vertuous lyfe groweth &  
procedeth only of loue &  
charyte/ whiche is God  
hymſelfe. ¶ Thenne to  
execute & fulfyll this lo  
ue/whiche our lord deſy  
reth/thou muſt folow his  
aforſayd doctryne & In  
ſtruccyō (Do to a nother  
as þy wold be done vnto)  
¶ And firſt begyne with  
thy fader of heuyn. thy  
lorde god & ſauiour. and

lerne to loue hym with  
all thy herte. (Vnde Ma  
thei. xxij. c. Diliges dñm  
deū tuū ex toto corde tuo  
and thynke yf thou haue  
ſeruaūtes/ for whom lo  
uyngly thou prouydeſt al  
thyng to-theꝝ neceſſary.  
Thou woldeſt that they  
ſholde not counſeyle/ nor  
mydle w<sup>t</sup> thyne enemyes  
or that they ſholde myſ  
truſte the/ or that they fo  
lowe theyr owne pleaſure  
and wyl/ and leue thyne  
¶ Thenne doo thou not  
loo to thy lord god (Exo  
di. xx. ca. (Non habebis  
deos alienos.) But only  
byleue in him/ and not in  
enchauntemētes wytche  
craft. & ſuche other. And  
thynke in alle thy ſpe  
neſſe/ trybulacyon or dy  
ſeaſe. that all ſuche is for  
the beſt. Nor do nor me  
dle with synne or ſynners  
whiche alle beyn goddys  
enemyes And euer ſhewe

thyselfe in worde & dede  
that þy louest hym aboue  
fader & moder/children/  
golde and other. for all  
thise can not delyuer the  
from the paynes of helle  
but god alone. ¶ As for  
the secōde (Non assumes  
nomen domini dei tui in  
vanum) Take not his  
name in vayne. Remem  
bre þ thou woldest not þ  
thy seruautes shold spe  
ke euyl of the, or calle the  
to bere false wytnesse. in  
Jugement or belyde. then  
ne lyke wyle speke thou  
none euyl of thy Lorde  
god and maker. but loue  
hym (Ex tota aīa tua.)  
with all thy soule/ not fa  
kyng his name in vayne/  
as at dyce. hasardde. or at  
te other forboden pleyes  
blasphemynge hym or his  
saintes/ nor calle hym/ ne  
name hym in Jugement  
or belyde to false wytnes  
se / forswerynge the for

ony cause or lucre. that  
there by myghte growe  
vnto þ. for there is pou  
re wyynyng/ where the  
soule peryssheth. And þ  
one is made worse in soo  
dylhonouryng god than  
is a Jewe or a sarrasyn

¶ As for the thyrde re  
membre that thou wold  
thy seruaunt shold serue  
the and kepe thy cōmaū  
dementis. Thenne doo  
thou soo to thy lord god/  
and redemer. And serue  
him with al thy mynde  
(Et ex tota mente tua.)  
Mathei. xx. capitulo. qua  
supra.) And specially on  
the holy day. (Memento  
ut diem sabbati sanctifi  
ces.) Exodi quo supra.)  
And praye thenne hertly  
vnto hym/to oure Lady.  
and to all sayntes/than  
kyng hym for his bene  
fetes. & vse euer to saye.  
(Deo gracias) And dyl  
cusse thenne thy conscy



## Gamus charitatis

ence/and make thy soule  
clene by confessyon. And  
amonge receyue thy sa/  
upour dooyng dedes of  
mercy. And note this in  
thy mynde/ that more ho  
lyneſſe and grace ſhalle  
growe vnto the / yf thou  
be wel dſpoſed by ones  
comunynge in takynge þ  
ſacrament of the aulter.  
than yf thou ſholdelte a  
weke faſte brede & water  
Hec ſanctus Vincencius  
And dayly were þ heyre  
¶ Teche thenne thy ler/  
uautes/and alſo thy chil  
dren theyr byleue. and þ  
lawes of God/ And ble  
chis/that as ſoon as they  
begynne to ſpeke/ þ they  
rendre cuſtomably a wor  
de or twoo of theyr (Pa/  
ter noſter. Aue maria) &  
Credo) dayly or thou gy  
ue theym brede. And ſoo  
as they growe in age/ þ  
they growe in vertue &  
goode occupacyon / and

neuer ydle/for many be  
loſte for theyre euyl and  
wanton byngynge vp/  
And ſpecyally in Lytees  
wherby grete peryll gro/  
weth to eyther partye

¶ Thenne with this  
thou muſte loue thy neyz  
boure as thyſelfe (Vnde  
Diligis proximū tuum  
ſicut teipſum) vt dicitur  
Mathei. xxij. capitulo.)  
Euer keepynge the doctry  
ne aforeſayde (Doo to a  
nother as thou woldeſte  
be done vnto ¶ Yf thou  
haue children thou wyll  
that they worſhip the/as  
is accordynge to goddis  
lawe nature/ and all rea  
ſon (Honora patrē tuū  
et matrem tuam. vt ſis  
longeuus ſup terrā. exodi  
xx.) ¶ Thenne worſhyy  
thy fader and moder/ &  
prelates/prynces/benefac  
tors/& alſo aged people  
And euer folowe theyre  
counſeylle/and praye for

theym whan they ben de  
de Also thynke that thou  
wold not that ony man  
with thy wyfe or doughter  
shold dysonestly by  
haue theym. Thenne by  
haue the accordig to the  
same. Non mechaberis  
Also thou wold not that  
ony man shold slee the or  
thynne Non occides. & sic  
de ceteris decem manda  
tis. Ut exodi. xx. pateat.  
Or doo to the gyle wron  
ge. Iniury/robbe the/or  
sclaunder the with suche  
other. Thenne doo thou  
not thise to a nother/nor  
suffre none of thynne to  
do the same. And so shall  
te thou fynde all the ten  
cōmaundementis apply  
able and agree with thy  
reson. and therwith thou  
shalte fele how heuenly  
is this sayde doctryne of  
our lord. Do to a nother  
as thou wolde be done  
vnto. Soo that in shorte

tyme thou shalte haue a  
synguler delyte in execu  
cion of theym In soo mo  
che that for all this worl  
de thou woldest not bre  
ke theym with thy wyll  
nor the sayd loue of god  
& man/ the whiche may  
cause thy grete reste here  
and glozy endles in heuē  
Thene it is well done. y  
of what degree/or order  
or occupacōn thou be. say  
dayly at the leest atte thy  
rysyng Vater noster Ave  
maria. and Credo/or el  
les fyue of eyther/in re  
membraūce of the passi  
on of our lord/and the  
grete compassion of oure  
lady. Or reuelacionibz  
sancte brigitte And crof  
se the in y<sup>e</sup> forhede Nec  
Iheronimus. And folo  
we thou cristē. Augu  
stin<sup>9</sup>. As moche as thou  
may/of whom thou ta  
kest thy name called a  
cristen man And beware



that thou bere not that  
name voydly. And ther  
with noyſhe the woꝛme  
of conſcience that neuer  
ſhall deye. *Uermis eoz  
non moꝛiet: et ignis eoz  
non extinguitur. yſaye  
lxvi. ca.* But euer gna  
we the perpetuelly / yf a  
caas be. thou be necligen  
te in the pꝛemyſſes for  
ſacke of execucion. And  
ſee euer in thy mynde / oꝛ  
thou beginne ony thyng  
yf it wyll agree to the  
ſayd inſtruccion / oꝛ that  
thou wolde be done ſoo  
vnto / as thou entendſte  
to doo to a nother. And  
the caas ſoo requyꝛed oꝛ  
nay. And thereafter gup  
de the in clere charyte &  
clere cōſcience. as a true  
diſcyp̃le / and the ſone of  
crist that thou mayſt ſaye  
as he dyde. *Sicut man  
datum dedit michi pater  
ſic facio. Johis xiii.* As  
the fader hath gpyen me

in commaundement ſoo  
I doo. The whiche he  
graunt that thou maye /  
and the rather by the hel  
pe of his bleſſyd moder  
mary. and his holy ſpou  
ſelle ſaynt Bꝛyggytte. and  
all ſayntes Amen

**C**onstitutum et cō  
pletum Rothomagi.  
Anno domini Millesis  
mo / quadringentesimo /  
nonagesimo quinto. die  
quarta mēſis Febꝛuarii

Registꝛum quaternoz.

abcdefghijklmnop  
qrstvxyz & 22.



**H**e mayster of sentence in þe secōde booke/ and þe fyrst dyptyncyon/ saythe that the souerayn cause/ why god made all creatures in heuen/ erthe/ or water/ was his owne goodnes/ by þe whiche he wold þe some of theym sholde haue parte and be comoners of euerlastyng blysse/ but for as moche as no creature myght come to þe blysse withoute knowlege of hym. therfore he made resonable creatures as angellis and mankynde of wytte & wysdome/ wherby they sholde know hym & so though þe knowleg come to þe blysse that they were made to. Thys maner of knowlege hadde oure forfader Adam & eue in the state of theyr In-

nocencye withoute ony craueylle. the whiche we shold haue hadde also/ yf they had not synned/ but that knowleg þe we haue now is of herpyng lernynge & techynge of other þe can the lawe & the fayth of holy churche. The whiche we that haue þe cure of soules be bounde to teche/ or to doo to teche our parysshens / on payne of dampnacion of our soules. And for as moche as my wyl is not to offende god/ neyther to lese myn owne soule/ ne yours. I purpose me by his leue homely thus to shew it & rede it to you in þe book/ for to your lernynge it is as good thus as without. And thus dyde (Eldras. Moyles. Baruk.) in the olde law. & so dyde Criste also in the newe lawe. And right as I am thus bounde to tell & to teche it



## Quattuor sermones

you/ soo be ye bounde to  
lerne it/ & to conne it. & so  
to teche it to other folkis  
the whiche ben vnder you  
to your power/ & how ye  
shall come to this know  
lege of god. Thyle thyn  
gis folowynge shal shew  
you. ¶ This is the fyrst  
petcyon of the Pater no  
ster. The fyrst is þ pater  
noster/ þ whiche our lord  
made & taught his dyscy  
ples. The whiche contey  
neth. viij. short petcyons  
¶ The fyrst is/ fader ou  
re that art in heuens, ha  
lowed be thy name) By  
this ye be beholde to loue  
eche other as syster & bro  
der. & also to gelde hym  
worshyp & drede. for the  
grette worthynes/ riches &  
faynes/ that he hath he  
re gyuen to you and lent  
you. for more worthynes  
may not be. thenne to be  
called the sone of god/ ne  
gretter riches thenne to

be heyr of þ blysse of he  
uen/ ne more faynes/ thā  
to be lyke suche a fader/  
for we be alle bretheren  
and systers of one fader  
and moder/ god and holp  
chirche. In token that  
none of vs sholde scoone  
other/ as þ proude dooth  
the poure. ¶ He is also  
in heuen/ not wythston  
dynge that he is in euery  
place/ but yet moost pro  
perly he is in heuen/ ther  
fore halow we soo in his  
name in vs here þ we de  
foyle not his holynes by  
synne/ but by the pette of  
wylsome/ we may so be  
re be clenysyd fro all fylch  
of synne/ & soo fulfilled  
of his loue/ that all other  
loues cōtrary to his wyl  
be bytter to vs. ¶ The  
seconde is/ thy kyngdom  
come to vs) þ is to saye/  
that he and his holynesse  
soo reygne in vs and go  
uerne alle oure lyfe here;

that we may after reyne  
with hym in blyſſe that  
euer ſhal laſt/and by ve-  
ry charyte thou ſhall de-  
ſtroye the fowle ſynne of  
enuye. ¶ The thyrde is.  
thy wyll be done in erthe  
as is in heuen. & tho that  
gruſche in ſykneſſe/loſſe  
of goodes or other dylea-  
ſes ayenſt god/do ayenſt  
this peccacyon/ and grete-  
ly dylepleie god/ therefore  
praye we that alle angel-  
lys & holy ſoules plealen  
god in heuen. ſo muſt we  
here in erthe/nothyng al-  
kyng ayenſte his wyll.  
And thus by loue thou  
ſhalte deſtroye the fowle  
ſynne of wrath. ¶ The  
fourthe is/ our euery day  
es brede gyue vs to daye  
that is to ſaye / oure full  
ſuſtenaunce for body and  
ſoule. Thus prayed the  
wyſe man that ſayd/ lo-  
de nether ryches ne po-  
uerte gyue me/But that

is neceſſary to my lyue/  
lod. by this is couetyſe de-  
ſtroyed/And the gyfte of  
compaſſyon & pyte brou-  
ghte in. ¶ The fyfte is/  
& forgyue vs our treſpaſ-  
lys/as we forgyue theym  
that treſpace ayenſte vs.  
This is ayenſt the that  
berest grete rancour and  
malyce ayenſt thy nerygh  
houre/or arte to gredy of  
thy dettys to the poure/&  
wylte not forgyue hym a  
lytyll det or treſpaſſe/the-  
re as God forgyueth the  
many greuous of fences  
for the whiche ne were  
his grete mercy thou ſhol-  
deſt be dampned. To  
this therfore is knyete þ  
ſpyryte of connyng that  
ſheweth the what thou  
arte / what peryll thou  
ſtondeſt in/and what our  
lord ſuffred for þ ¶ The  
vi. is. and lede vs not in  
temptacyon/It is not to  
(praye here that noo



## Quattuor sermones

temptacyon assaile vs/in  
þ the deuyll hath lycence  
to tempte mā as he dyde  
cryst & his appostles. & vs  
alady dooth/so þ his po-  
wer may not be putte a-  
way without the helpe &  
mercy of god. Therefore  
holy fader by the helpe &  
grace of þ spyrte of py-  
ty/kepe our hertes in tēp-  
tacyon/þ we consent not  
ne be ouercome with syn-  
ne. ¶ The. vii. is/ but de-  
lyuer vs fro all euyl syn-  
ne. amen. & this is þ last  
petcyōn/ to the whiche. is  
geue the spyrte of drede  
þ maketh a mā to with-  
draw fro all euyl of syn-  
ne. for the begynnynge of  
wysdom is to drede god  
& his rightwysnesse. the  
vii. petcyōns thus with  
a clene herte asked ren-  
neth & putteth away the  
vii. dedely synes/ & indue  
thy soule with many ho-  
ly vertues. Ave maria.)

furthermore as for the sa-  
lutacyon of our lady/ po-  
pe urban & pope Johan  
to all beyng in clene lyfe  
that in thende of þ Ave  
maria) say thise wordes/  
Jhesus amen) as oft as  
they say it/they haue gra-  
unted of pardon. lxxiiij  
dayes. & as oft as þ sayst  
our ladyes saulter/so oft  
þ hast of pardon. xxxiiij.  
yere. and. xxxi. wekes.

¶ Thyle ben the. xii. ar-  
tycles of þ fayth( Credo  
in deū patrē omnipoten-  
tem creatorē celi & terre)  
The seconde thyng that  
thou sholdeste know god  
by/ ben thartycles of the  
fayth/ by þ whiche grace  
& mercy ben purchaled  
of god/ & eche vertuous de-  
de strengthed. what this  
fayth is/ thise artycles fo-  
lowynge shall shewe you  
¶ The fyrst is. I beleue  
in god fader almyghty  
maker of heuē & of erth

To byleue to god is one  
and to byleue in god is a  
nother/þ deupll byleueth  
to god/þ is to say/ þ he &  
his wordes beyn true/ Yet  
many one fayleth here  
in for & they byleue/ þ þ  
wordes of god were true  
þ is to say/that for theyr  
goode dedes. they sholde  
haue puerlastyng lyfe. &  
for theyr euyl dedes the  
paynes of hell/they wold  
other for dred of for loue  
amende hem. To byleue  
in god/sayth sañt austyn  
is to cleue to god by loue  
fulfylling his wyll/this  
is very byleue. Thus & þ  
synne ayenste god is for  
lacke of byleue. yet in þ  
he is of power to punysh  
the the/yt thou wylt not  
leue it. ¶ The secōde is.  
Et in Iesum cristū filiū  
eius unīcū dñm nostrū )  
I byleue in Ihesu crist  
his only sone oure lorde.  
Vnderstonde that Ihesu

crist the sone is in heuen  
with the fader withoute  
begynnyng/and the fa-  
der dooth no thyng with  
oute the sone/ne the sone  
without the fader. & thus  
both they beyn almyghty  
¶ The thyrde is. Qui  
conceptus est de spiritu  
sancto . natus ex maria  
virgine. ) I byleue þ he  
was conceived of þ holy  
ghost. & borne of þ virgy-  
ne mary. Here crist the se-  
conde persone of the holy  
trynity toke fleshe & blo-  
de of oure lady/by þ holy  
ghost withoute medlyn-  
ge of man/the beynge a  
mayde after as she was  
tofore/ for as she concep-  
ued hym without synne/  
so without synne & bode-  
ly payne she childed him  
very god & man. ¶ The  
fourth is. Passus sub pō-  
cio pylato crucifixus mor-  
tuus et sepultus ) I byle-  
ue that he suffred payne  
A iij



## Quattuor sermones

vnder ponce pylate doon  
on þe crosse dede & beryed  
here crist the sone of god  
suffred mekely. & trespas  
sed neuer. for we sholde  
mekely suffre that moche  
haue trespased. He was  
also crucified/for we shol  
de chastise our fleshe by  
penaunce/in withstondēg  
synne. He was beryed in  
token þe we sholde hyde  
our good dedes fro pryap  
synge & dayn glori of þe  
worlde. & to haue mynde  
þe erth is our heretage by  
hēde of our bodily fleshe  
¶ The. v. is (Descendit  
ad inferna tertia die re  
surrexit a mortuis) I by  
leue that he went downe  
to helle. & the thyrde day  
arose from deche to lyfe.  
Crist th<sup>9</sup> bodely dede lay  
to the sepulchre without þe  
soule/to the thyrde day þe  
he arose/the godhede not  
departed fro the body. he  
wente downe in to helle.

And delyuered the holy  
soules þe were there tho  
ugh vertue of the god  
hede/and the thyrde day  
arose fro dech to lyfe. In  
token that the lyghte of  
his deche hath destroyed  
oure double dech. And þe  
we shal arple fro ghostly  
dech by thre maner of me  
dyccynes (contrycyon. con  
fessyon. and satisfaccyon.  
¶ The. vi. (Ascendit ad  
celos sedet ad dexterā dei  
p<sup>is</sup> oipotentis) I byleue  
þe he styed vp in to heuen  
& set hym there on his fa  
ders right honde. Thus  
crist aperyng to his dys  
cyples after his resurrec  
cyon ete with hem. In to  
ken þe he was very man  
as he was afore/and soo  
to styte in to heuen & byed  
mankynde aboue angel  
lis/openynge heuen gate  
to shewe man the way &  
to praye for mankynde.  
¶ The. vii. Ende ventu

rus est iudicare viuos et  
mortuos.) I byleue þ he  
is to come to deme þ quyc  
ke & the dede. This crist  
Jhesu very god & man/  
shal come to þ dome and  
deme al mākynde quych  
& dede/good & euyl after  
theyr dedes. there shal co  
me some to þ dome & not  
be demed/ as hethē men  
for they synne w<sup>t</sup> out law  
& therfore without lawe  
they muste peryshe. So  
me also shal be demed &  
dampned/as fals cristen  
men þ byleue in Jesu cris  
te withoute loue & goode  
werkis. there shal subget  
tis accuse theyr euyl cura  
tes/ þ wolde not repleue  
hem of theyre synnes/ne  
teche hem the comaunde  
mentis of god/Also chil  
dren baptyzed shalle  
there repleue their faders  
& modrs þ wold not chal  
syle theym of their wan  
tonnesse. There shalle þ

poure accuse the ryche / þ  
wolde not helpe hem in  
theyr myschyes. Amende  
alle this therfore whyles  
þ thou arte here. And ha  
ue mynde how sodeynly  
his vengauce falleth. &  
as how he fyndeth þ he  
shall deme the. ¶ The  
viij. is (Credo in spiritū  
sanctum.) I byleue in þ  
holy ghooste / the thyrde  
persone of the trynityte )  
The holy ghoost/is also  
very god and man with  
out begynnyng and en  
dyng. and euey in wytte  
myghte and goodnesse  
with the fader and sone.  
And all thre persone be  
but one god almyghty.)  
¶ The ix. is (Sanctam  
ecclesiam catholicā. sanc  
torum communionem.)  
I byleue in holy chirche/  
& comonyng of sayntes.  
Holy chirche thrugh out  
the worlde is holy / and  
(one to alle cristen



## Quattuor sermones

men that in þe sacramen-  
tes of holy chirche deale  
and comonyth togyder.  
Therefore it is forbode þ  
in þe chirche nor chirche  
perde there be no clamou-  
re nor stryfe/ daunsynge  
drynkynge/nor ony other  
vnhoneste myrthes / nor  
occasyon of synne sholde  
not begyuen there/where  
as forgyuenes sholde be  
asked/holy chirche is par-  
ted in thre. one is in this  
world of theym þ sholde  
be saued by the mercy of  
god. & this is euer fygh-  
tyng apenst thile thre en-  
myes (the world. þe flesche  
and the deupll. And a no-  
ther is in purgatory of þ  
soules þ abyde there / the  
grette mercy of almyghty  
god. The thyrde is criste  
of heuen hede of al other  
with his sayntes/the whi-  
che is free from alle ma-  
ner dyscencyons. Thile  
thre shalle be one after þ

day of dome goyng with  
Jhesu theyre hede in to  
the blyss that neuer shal  
haue ende. Comonyng  
of sayntys whan eche of  
thile thre partyes helpen  
other/they in heuen helpe  
the other two with pray-  
er/and they in erthe hel-  
pen theym in purgatory  
w<sup>th</sup> theyr prayer and al-  
meledede. And thile two  
helpen in heuen / whan  
theyr Joye and blyss is  
encreaced. & thus eche co-  
moneth w<sup>th</sup> other. The  
x. is. (Remissionem ple-  
catorū) I byleue remys-  
syon of synnes. they that  
amende theyre lyfe here.  
and doo very penaunce/  
wyllyng to leue theyr syn-  
nes/ and ende in charyte  
shal haue forgyuenes of  
all her synnes. For criste  
by his deche and passyon  
of his fader gate vs for-  
gyuenes. And he himself  
also by his godhede for-

gyueth al oygynall and  
actuall synne in her bap  
tym. ¶ The. xi. is (Car  
nis resurrectionē) I by  
leue rylng of body. Alle  
mankynde at the day of  
dome shall ryle frō deth  
to lyfe in body and soule  
togyder/ And after that  
neuer to be departed/ and  
thēne they that haue en  
ded in dedely synne shal  
goo in body and soule to  
the euerlastyng payne of  
hell without mercy. And  
they that haue wel lyued  
and ended in charyte. &  
out of dedely synne. shal  
wende in body and soule  
togyder to blyſſe for euer  
more. Of this blyſſe ſpe  
keth ſaynte Mathew in  
p̄ last artycle. ¶ The. xij  
is (Et vitā eternā) Amē  
I byleue in euerlastyng  
lyfe Thise ben the arty  
cles of p̄ fayth/ p̄ whiche  
but every man truly and  
ſadly byleue may not be

ſaued/ for without fayth  
it is not poſſyble to plea  
ſe god.

¶ Thise ben the. x. com  
maūdementis of god/ p̄  
thyrde thynge that thou  
ſholdeſt know god by his  
x. cōmaundementis. whi  
che he hymſelfe wrote in  
two tables of ſtoog. And  
toke theym to moyſes to  
theim his people/ promy  
ſyng to theym that wol  
de kepe theym his blyſ  
ſyng. welthe and welfa  
re. And to theym p̄ wold  
not his curle grete ſorow  
and myſcheue. ¶ A man  
aſkyd of Cryſte/ what he  
myght doo to haue euer  
laſtyng lyfe. And he an  
wered and ſayde/ yf thou  
wylle entre in euerlaſtīg  
lyfe. kepe the commaun  
dementis. This preueth  
yf thou kepe his cōmaun  
dementis/ thou fulfylleſt  
alle the law of god and  
ſhal haue euerlaſtīg lyfe



## Quattuor sermones

**T**he fyrst he comaun-  
deth þ thou haue no god  
but hym. Ne þ thou wor-  
shyppe serue. ne gyue thy  
truste to none other crea-  
ture / ymage / ne thyng  
graued / but only to hym.  
In this is forbode ma-  
metry / false enchaunte-  
mentis. whitchecraft / fal-  
se charmes & dremes. &  
mylbyleues þ ony man  
or woman hopeth helpe  
in. withoute almyghty  
god. In this ye synne de-  
dely / that for lykenesse or  
losse of good putte youre  
fayth and byleue that ye  
sholde haue in your lord  
god. by the deuylis my-  
nistres fals witches / the  
whiche brynge many a  
soule to þ deuyl. for they  
byleue more the wyches  
worde thenne in the wor-  
des of scripture that the  
preest techeth theym. All  
suche haue goddis curse  
at lest four tymes a yere

in the grete sentence / and  
euery daye in our pry-  
me as for ymages. **A**lio ye  
shal vnderstonde that as  
clerkis sayen in theyr bo-  
kis how they sholde lyue  
& do / so shold lewde men  
lerne by ymages whome  
they sholde worshyp and  
folow / in lyuynge to doo  
goddis worshyp to yma-  
gis / euery man is forbode  
Therefore whan thou co-  
mest to the chyrche fyrste  
beholde goddis body vn-  
der forme of brede on þ  
aulter / And thanke hym  
þ wouchelauf euery day  
to come fro þ holy heuen  
aboue for thelche of thy  
soule / loke þ on the crosse  
& thereby haue mynde. in  
the passyon. that he suf-  
fred for the thenne thy-  
magys of þ holy sayntis  
not byleupng on theym.  
but that by the syght of  
theym / thou maye haue  
mynde of theym that ben

in heuen. & so to folowe  
theyr lyfe as moche as þ  
mayst. If thou thus wor  
shyp loue and serue god/  
thenne shall all worship  
loue & serue the. & so thou  
shalt fulfyll the fyrste &  
the moost cōmaūdemēt

**T**he seconde is/that þ  
take not in vayne þ holy  
name of god. Thou ta  
kest the name of god in  
vayne whan thou comest  
apene to synne after thy  
baptym. thou takest it in  
vayne also whā þ swerist  
& forswere the/ & rekest  
not how. Afore al thyng  
sayth saint James/ I were  
ye not/ lest ye fall vnder  
þ dome of god. It is one  
ly reserued to god/ saythe  
saint Johan. that thou  
swere by hē & his trouth  
and his right wysnesse.

Therefore or thou swere  
see þ thou be compelled  
by dome/ & þ it be righte  
Not for enuye. loue/ nor

drede. but only for righte  
wysnes in declarynge of  
trouth/ and yf ony of thi  
se fayle it is perjury. Be  
ware therfore ye that vse  
questis or consistory and  
herethe what perylle ye  
stonde in. that wittingly  
be forswere on the booke

The booke betokeneth  
al holy scripture and the  
suffragyes of the churche  
the whiche there thou for  
sakest whan thou forswere  
st the. thy bondes all þ  
goode werkes that euer  
thou dydeste. The whi  
che thou forsakest/ whan  
thou withdraueste it /

Thou forsakest also god  
almighty. our lady laet  
Mary/ all the sayntes of  
heuen/ And þ merytes of  
the holy sacrament/ And  
hooly betakeste thyselfe.  
to the deuyll of helle. but  
thou amende the or thou  
goost hens/ yf they then  
(ne sholde be punysshē)



## Quattuor sermones

thus for swerynge/ how  
shal they be þ blasphemie  
& dysmembrie hym/ & we-  
ryng by his hert, nayles/  
wounde & suche other so-  
me/ whan they ben repre-  
ued herof sayne. It is go-  
de to haue god in mynde  
& with suche lewdnesse  
they kepen styll theyr o-  
thes. and thy seruaunt dy-  
de ayenst thy byddynge/  
sayeng þ he dyde it to ha-  
ue the in mynde, wolde þ  
not be wroth with hym.  
moche muste more God  
than w<sup>t</sup> the/ whan thou  
doste ayenst his byddynge  
& some say/ I may well  
swere/ for I were loth.  
this is a false excusacion  
for & thou sholdest swere  
alway whan thou sayste  
sothe. thenne wolde not  
cryste haue forbode swe-  
rynge/ But for in moche  
swerynge/ is ofte forswere-  
ryng. Therefore he sayth  
he that moche swereth/

shall be replete with wy-  
kednes & sorow/ ne ven-  
gaunce shall not departe  
fro his hous. Some sayn  
also that noo man wyll  
byleue the/ but they swe-  
re/ this is a subtyll excusa-  
cion. for therby a false  
man maye swere as wel  
as a true man. And soo  
sholde he as well be byle-  
ued as the true man. for  
the faller he is/ the more  
he swereth & forswereth  
and soo begyleth. Ther-  
fore yf thou wylte be by-  
leued withoute ony swe-  
rynge/ be true of thy wor-  
de/ and lete it be. ye ye. &  
nay nay. Iy token that  
thou sayst with thy mou-  
the/ thou sholdest saye it  
with thy herte. And not  
say one & thynke & other  
¶ The thyrde is/ haue  
in mynde to halowe thy  
holy dayes/ þ is to saye/  
sondayes & other that be  
boden. Almyghty god is

vi. dayes made heuē erth  
 & see. & all þ in theym is  
 And the. vii. daye rested.  
 therfore he blessyd it and  
 made it holy. but in stede  
 therof we cristen men of  
 greate denocyon halowe  
 þ sondaye þ whiche was  
 the fyrst day of þ worlde  
 wherin god made lyght.  
 & þ day god gafe to moy  
 ses the lawe/ that day he  
 arose fro dethe to lyfe. þ  
 day the holy ghoost gaaf  
 wysdom to thapostles to  
 preche þ trouth of cristys  
 lawe. And þ day as cler/  
 his say/ shall also be do/  
 mis day/ Therfore shall  
 every man in þ day belyp  
 hym to hert goddis serup  
 re. lerne his lawe/ & flee  
 synne & flesshly lustys. fa  
 uernys & luche chaffare/  
 as letteth hym to reste in  
 our lord. yet many there  
 be þ luche dayes be more  
 belyp in worldly werkis &  
 synnes/ than al the weke

after. and neuer wpll rest  
 for nod techyng/ ne loue.  
 ne drede of god. thyle be  
 moſte lyke to hem in hell  
 þ neuer reste/ but euer la/  
 bour in payne/ they bieke  
 also the holy day þ ſpen/  
 de theyr tyme in ydlenes  
 as in vayne playes/ ydell  
 ſpeche and bachtyng of  
 theyr euen cristen/ Why  
 sayth our lord. haue myn  
 de to halow thy holy day  
 but for þ ſholdest put ou  
 te of thy hert al worldly  
 thoughtes and occuppe it  
 with heuenly deſyres. as  
 to thynke what god hath  
 done for the. how he ma  
 de þ of nought/ & lyke to  
 hē in ſoule/ how he roun  
 ſonned þ oute of the pyt  
 of hell with his own pre  
 cious hert blood. how al  
 ſo of his owne goodnes  
 he kepeth the nyght and  
 day in thy right wyſtes.  
 & fro all bodely myſche/  
 ues þ many one all daye



## Quattuor sermones

falleth in. And apenst al  
this þ̄ gyuest h̄ a dryn-  
ke of gall. of bytter sp̄ne  
þ̄ brekest his cōmañdemē-  
tis. bothe in worde thou-  
ghte þ̄ dede. thus to haue  
mynde in al this. he als  
kech rest in body & soule  
of the holy day. & this re-  
ste sygnifyeth the rest in  
blyssē. þ̄ we shal haue af-  
ter this. yf we rest in h̄.  
On the holy dape here &  
flee synne. ¶ The. iij. is  
worship thy fader þ̄ mod  
The maner of fads beyn  
there þ̄ thou muste wor-  
shyp. The first is þ̄ fader  
of heuen. þ̄ made the of  
nought. & noryssheth thy  
body w<sup>th</sup> erdly fode. com-  
forteth thy soule with he-  
uenly despres. defendeth  
it fro the deupl. and ma-  
keth it therof the blyssē  
of heuen. thus maye noo  
man do. but he our fader  
our lord & our god. The  
secōde fader is he þ̄ gate

the. & thy mod þ̄ bare the  
to whom þ̄ shalt be sub-  
get & scruplable. for they  
be þ̄. iij. causes of thy by-  
enge in this lyfe. theñe þ̄  
shalt also worshyp and  
gyue of thy goodis frely  
yf they haue nede. and þ̄  
haue more than they cō-  
forte. counseyll and teche  
theñ in meke maner af-  
ter thy cōnyng/ how they  
shal plese god. but bewas-  
re þ̄ thou obey theym not  
in synne. And yf they be  
dede/leue well & pray for  
theyr saluacōn. This les-  
son sholde euery fader &  
moder bodely & ghostely  
teche theyr childrē. The  
iij. fader is man þ̄ womā  
of age/ namely tho that  
be vertuous/ & moost spe-  
cially thy ghostly fader.  
the whiche whan þ̄ hast  
trespaced/ maketh god &  
the atte one / for as thy  
soule passeth thy body. so  
thy ghoostely fader pas-

leth þ flesshely. To thy  
moder holy churche also  
thou muste be buxum. &  
with all thy power may  
tene it/ for it is moder of  
all tho that euer were or  
shall be saued/thus wor-  
thyp and obey thou shol-  
deste thy fader & moder  
as sayth saynt Austyne/  
for the more þ thou thus  
obeyeste theym/ the more  
sayth he/ wyll almyghty  
God obey thy prayer/  
¶ The fyft is/ thou shalt  
not slee/ that is to say/ bo-  
dely ne ghostely. this syn-  
ne cryeth vengauce afore  
god/ as wytnesseth the ol-  
de law and the new/ ther-  
fore slee no man. for he  
that sleeth shall be slepy/  
other bodely or ghostely  
or bothe. yet they þ tres-  
passe openly must be slep-  
ne by theim that bere the  
temporell swerde for bre-  
kyng of his commaunde-  
ment. There is ghostely

ma slaughter also in ma-  
ny wyle. One is whan þ  
hateste thyne euey crysten  
or consenteste to wyched  
thoughtes of thyne own  
herte. A nother whan þ  
lyeste/ backytest. or flate-  
reste in synne/ and wylte  
not reprene him of his de-  
fawtes. also thyself whā  
thou wyttyngly dooste a  
deceely synne/ or whan þ  
hastest goodes of þ worl-  
de/ & wylte not helpe thy  
broder at his nede/ whan  
þ defrawddest thy neygh-  
bour/ also by false weygh-  
tes/ mesures, or not payen-  
ge the laborers hyere. Or  
whan thurgh neglygen-  
ce of thyselfe the state or  
offyce that thou stondest  
in his perished or spilled  
Therefore slee noo man  
w<sup>th</sup> honde tounge ne hert  
for he that smyteth shal  
be smyten. & he that bac-  
kyteth or sclauudreth/ is  
a mansleer/ and for hem



## Quattuor sermones

that curlew / it is sayd / cur  
sed be he þ̄ preuely smy  
teth þ̄ curlewth warieth or  
wylleth vengauce on his  
euen cristē. ¶ The .vi. co  
maūdemēte is / þ̄ shalt do  
no lechery / this cursed sē  
ne defouleth both body &  
soule / & of all other most  
pleseth the deuyl. for in  
other synnes he moost co  
mynly geteth but one / &  
in this atte he leseth two  
or moo. for this sēne god  
almighty often hath ta  
ke grete vengauce. In so  
moche þ̄ all the world he  
drowned. saue. viij. perso  
nes alon. & for this syn  
he made synke vnto hell  
the fyue cytees of sodom  
¶ The deuyl in this syn  
ne tempteth in many ma  
ners. fyrste by folply lo  
kyng / after by inhoneste  
wordes / thenne in fowle  
touchyng & kyssyng. & so  
to the dede. & this syghte  
is the fyrste darce þ̄ thise

lechours seken Therefore  
ye wmmen aray ye not  
yourselfe to nyce to be  
seen of folys / though ye  
haue noo wyll to synne  
yourselfe. for your nyce  
aray & countenaūce ben  
cause of many soulys dāp  
nacyon / for the whiche  
ye shal answere atte the  
hygh day of dome (sayth  
salamon) but ye amende  
you here. Therefore no  
ther by cōtenaūce ne a  
ray stere ye mā to synne /  
ne haue not your dyslage  
popped / ne your here pul  
led or crowled nother you  
re faces colowred / ne you  
re hede hpe or wyde laied  
with costlew kercheues /  
ne your body to curpous  
in clothyng / ne nyce in  
shap. but after þ̄ cōseyll  
of saynt Poule / lete your  
araye be shamefastnesse  
heclpyng your hedes with  
your here / or with a ker  
chef to couer your shame

thus sayth saynt poule  
 This commaundement  
 theie breken al tho þ for  
 fleshely lust ben wedded  
 togyder/ not hepyng the  
 order of wedlock/bat ly-  
 ue as beestes without dys-  
 crecyon/as þ flesche mo-  
 ueth theim. And for this  
 synne. þ. vii. husbondes of  
 Sara were strangled w<sup>th</sup>  
 the deuyll. Therefore ye þ  
 be wedded beware þ noo  
 lute theþ ges be do. wher  
 by the conception of byr-  
 the myght be letted. for  
 he that dooth otherwyle  
 wylfully than kynde al-  
 led/synnech most dedely  
 in that synne. ¶ For. v.  
 causes a man takech his  
 wyfe. One is cause of ge-  
 neracyon / and thenne is  
 noo synne. A nother cau-  
 se is of geldyng of dette  
 & thenne he synnech not  
 but rather deserueth me-  
 de. The thyrde cause is  
 for eschewyng of more

synne/as whan he is in-  
 contynent, and may not  
 kepe hymselfe/ & thenne  
 it is venyall synne. ¶ As  
 sayth saynt Aultryn. The  
 fourthe cause is fulfyllyn-  
 ge of lechery/As whan a  
 man vseth hote metes &  
 drynkes/medycyne or spy-  
 ces. & so enforceth hym-  
 selfe to be myghtyer to  
 fulfyll þ synne of leche-  
 ry/thenne I trow sayth  
 he/it is dedely synne. The  
 fyfthe cause is/ whan he  
 knoweth her ayent kyn-  
 de and that is moost de-  
 dely. Therefore to you þ  
 ben weddyd saynt grego-  
 ry saythe thus. ¶ Studie  
 eche of you soo to please  
 your make / þ therwith  
 ye dysplese not your ma-  
 ker. ¶ The. vii. comaun-  
 dement is/thou shalt not  
 stele. In this is forboden  
 all maner of wronge ta-  
 kyng withholdyng or  
 withdrawyng of ony  
 B



## Quattuor sermones

menys goodes quycke or  
dode. as robbynge/reupng  
sleyghtis/ & dysceytis be/  
gylng in byeng or sellyn  
ge symony/ vserp/ extorcy  
on/ w<sup>t</sup> all theyr braunches  
Al that thus desyre to be  
riche (sayth saynt poule)  
they falle in to the snare  
of the deuyll/ & depe dāp  
nacyon of theyre soules.  
And the prophete sayth  
also to theym/ that falsly  
purchasen & maken gre  
te byldyngis/ Woo vnto  
you/ saythe he. that with  
wronge bylden house to  
house/ and felde to felde.  
And sayen that right is  
wrong & wrong is right  
and to crafty men & la  
bores/ saynte poule byd  
deth that they doo trulpy  
theyre laboure withoute  
slouth or ellis they doo  
cheffe. And noo man w<sup>t</sup>  
holde the laborers hyre/  
for y<sup>e</sup> cryeth vengauce  
tofore god. And in espe

cyall thyle that folowen  
vserp. ¶ Whan thou le  
nest mony to theym that  
haue nede/ for a certeyne  
wynnyngge atte y<sup>e</sup> tymes  
ende. and for the lendyn  
ge other thou takest ser  
uice/presents or gyftes.  
¶ A nother whan thou  
lenest it for the half wyn  
nyngge/ he to paye y<sup>e</sup> hole/  
y<sup>e</sup> thou lenest it to/ though  
alle be losse. ¶ A nother  
whan thou byeste a thyn  
ge for moche lesse thenne  
it is worth. ¶ A nother  
whan y<sup>e</sup> sellest thy chaf  
fare the derer for y<sup>e</sup> lone.  
¶ A nother whan thou  
haste a thynge tofore the  
tyme/ as corne or it be ry  
pe. A nother whan thou  
takest the best of a poure  
man with this condycy  
on. that it deye/ it shalle  
dey to the pour man and  
not to the. Soo sayth pa  
rilyens. ¶ Therefore ble  
sfull chaffare/ & wyne

withoute subtylte or slep  
ght asmoche as þy mayst  
But that þ is resonable  
to thy sustenaunce after  
thy estate is dew. This  
despyred the wyle man of  
our lorde/ whan he sayde  
Neither riches ne pouerte  
lord gvue me/ onely lorde  
þ is necessary to my lyue  
lode ¶ The. viij. is. thou  
shalt bere noo fals wyt-  
nesse. In this is forboden  
alle maner of lesyngis /  
conspyracy & forsweryng  
wherby that thy neygh-  
bour lesyth his catell/ or  
frendshyp or good. all su-  
che be called the children  
of the deupll/ for they put  
out trouthe and bryng in  
falschede. put out criste &  
bryng in the deupll/ lesyn-  
ge stondech not onely in  
falle wordes but also in  
fals werkes. And yf þ be  
a cristen man lyue ther-  
after. or elles thou lveste.  
¶ There be thre maner

of lesynges/ one is whan  
þ lvest with full purpose  
to hurte thy neyghboure.  
& theñe it is dedely synne  
A nother is whan thou  
lvest to ferder thy neygh-  
bour in a trouthe/ & theñe  
it is not so moche synne  
The thyrde is whā thou  
lveste for the dyspoite of  
theym that be aboute the  
not wyllynge to byndre  
one persone. Thise twoo  
ben venyal but thou ha-  
ue hem in custome/ ther-  
fore beware of al maner  
of lesynges/ & nother for  
hate nor for mede bere  
noo fals wytnes ¶ The  
ix. is. thou shalt not desy-  
re thy neyghbours wyfe  
In the. viij. commaunde-  
mente god forbedeth the  
dede of lechery and theyr  
desyre. In token þ they  
bothe ben dedely synne/ yet  
some wene but they do þ  
dede it is no synne. Crist  
therfore wyllegg all suche



## Quattuor sermones

to be cleane within & with  
out bothe in body and in  
soule sayth this/ all that  
sene a woman to þ coue  
tyle of theyr lust/ they do  
lecherie with her in theyr  
herte/ & thus by shrewde  
thoughtis/ man is oft ty  
mes departed from god/  
Yet laynt Syggyt in her  
vpyons lay. he. But yf  
euyl thoughtis somtyme  
came to man, he thowde  
wene hymself rather an  
gell than man. And soo  
all euyl thyng cometh of  
hymselfe. & none of god.  
Therefore þ man sholde  
vnderstonde þ infyrmy  
te/ þ he hath cometh of  
hymselfe/ & the strengthe  
that he hath of god/ it is  
necessary that he suffreth  
sometyme of þ grete mer  
cy of God to be tempted  
with euyl thoughtys. to  
the whiche yf he consent  
not/ ben a purgacyon to  
his soule/ and a keper of

his vertues. therefore whā  
shrewde thoughtis come  
to the withstonde þ fyrst  
subgestyon/ And lete thy  
soule alway soo labour þ  
he consente not to delyte  
in theym. And thene ha  
ue mynde the bytter pay  
nes that crist for the suf  
fred. And thendles blyss  
of þ Joye of heuen that  
thou muste lese / yf thou  
consente to hem. and the  
bytter paynes of hell al  
so that thou shalte haue  
yf thou dey in hem. And  
yf thou thus doo. thenne  
shalt thou haue in myn  
de thy laste ende. & neuer  
do lynne. ¶ The .x. com  
maundement and þ last  
is. (thou shalt not delyre  
thy neyghbours thynges/  
houle. londe. oxe. asse. no  
ther noo thyng that is  
his. for suche delyres of  
couetyse/as scripture ma  
keth mencyon. Balaam  
(Nacor. Anany.

Gelyp/achab/Jezebell & many other fell to grete mylcheef/bothe of body & of soule. Therefore be ye welware of all suche fals delyre. & take no mānys good ayenst his wyll/lest it falle to you as it dyde to theim. & thynke allo þ without latysfaccyon/ or haupng wyll to amende þ therof/the pope/ne no/ ne by him may dyspence with the. & yet thou stondeste acursed of alle holy chirche in þ grete sentēce iij. tymes in þ yere/what shall all suche fals delyres theñe profyte þ/ whā þ curse of god shall thus abyde on the/there is no man þ dredeth the curse of god now/ But whan criste shall say at the day of dome þ scripture maketh mencyon of. So ye cursed in to everlastyng fyre of helle. thenne shall they bothe drede it & fele

it. for this worde/ goo ye cursed/shall be more paynefull. as doctours sayen than þ payns of a thousand helles/though they were al gadred in to one alle thyle. x. behestes ben brought in to ij. of þ gos pell/ þ is/ loue god aboue all thyng. & thy neyghbour as thylelfe. ¶ fyrst thou shalt loue god with all thy hert/þ noo thyng be nerer thy herte thenne god. in all thy soulp that thou suffre no synne abyde within thy soule for þ loue of god/and with all thy mynde þ thou spare not for mylcheef to please god. Thy neyghbure also as thylelfe in goode & not euill. as moche as thylelf/ in helthe in synne/ in welthe & in woo. ¶ Thus for loue þ shalt kepe goddis commaūdement. & not onely for drede of payne/these comaū



## Quattuor sermones

demētis holde eche man  
telle & teche his children  
¶ And thus bad our lord  
to Moyses/ thise wordes  
sayd he/ þ̄ whiche I take  
here this dape shall be in  
thy herte/thou shalt telle  
hem to thy sones/& thyn  
ke on hem/slepyng·wa/  
kyng/lytting.& gooyng  
thou shalt bynde theym/  
as a spgne to thy honde.  
And wryte theim on the  
dores & lynternis of thy  
hous.& shalt rule all thy  
thoughtis wordes & de/  
des pryncypallyte in eche  
place/by thise cōmaūde/  
mentis of god. Forgete  
not thise wordes sayth he  
ne falle they not fro thy  
herte alle þ̄ dayes of thy  
lyfe ¶ Thus gouerne ye  
your maeny·sayth saynt  
Austyne. for as we thus  
speke to you here in the  
chirche/so shold ye to yo/  
urs at home· þ̄ ye mowe  
gyue tru rekenēg to god

of theim þ̄ be subgettis to  
you/& tell hem(sayth he/  
the loue & swetnes of he  
uonly thynges/& þ̄ grete  
bytternes of hell· for ye  
shall answere for theym  
atte the streyt day of do/  
me. And cōseyle theym  
all that they be not nec/  
lygent in no wyse to let/  
ne thise cōmaūdementis  
for drede of his sentence  
þ̄ foloweth/þ̄ thou wylt  
not here the voys of thy  
lord god sayth·he) That  
thou kepe & doo his com/  
maundementys/all thise  
curles shalle come to the  
& take the·(Thou shalt  
be curscd in cytee/in felde  
Curscd shal be thy rely/  
ques/þ̄ frute of thy body/  
the frute of thy londe/the  
droues of thyne orey.&  
the flockis of thy sheep·  
Thou shalt be curscd in  
the gooyng in & gooyng  
oute. thou shalt be smyt  
with hunger syknes and

pestylence/ with addrys/  
with fyre with hete/with  
corrupt ayre. Alle thise he  
sayth shall pursue the. &  
þ shalt peryshe. ¶ And  
yf þ wilt here the voys  
of our lord/þ thou lerne  
& kepe his cōmaūdemen  
tys/ he shal make þ hyer  
than all the dwell yng in  
erthe. And all thise bles  
synges shall come to the  
& take the. ¶ Thou shalt  
be blesyd in cyte & in fel  
de/in frute of thy body &  
frute of the londe.in floc  
kis of thy sheep/ & drouys  
of thy bestys. in thy ber  
rys.and in thy cellers.in  
thy gooyng in & in thy  
gooyng outc.and in alle  
the werkis of hondis. so  
þ every man shalle see/þ  
the name of god is cal  
led vpon the. & they shal  
drede the. I shalle gyue  
the rayne in tyme (sayth  
he) Therth shall brynge  
forth his scde/ trees shall

be replete w<sup>f</sup> frute. thou  
shalt haue peas in thy  
countrey. and thou shalt  
slepe and noo man shall  
fere. All thise blesyngys  
shall take the/yf thou ler  
ne and kepe his cōmaun  
demētys. Therefore haue  
mynde in þ preceptys of  
god. & in his byddyngys  
be ye mooste bely. for yf  
thou kepe hem they shal  
kepe the. And brynge the  
to blyss that neuer shall  
haue ende. ¶ Amen.

The fourth thyng þ  
thou sholdest know  
god by/is the seuen sacra  
mentys of holy chirche.  
whiche be mynystrid to  
the people of the persons  
& preestes þ haue power  
therto. Of þ whiche fyue  
the fyrst (that is) baptes  
me/confyrmacypō/shryfte/  
howell/and anoynt yng  
Are eury man and wo  
man holde to do. in pay  
ne of cursyng/ in certeyn



## Quattuor sermones

tyme as the lawe geueth  
The other two may no  
man take/as order & wed  
lok/but at his owne wyl

¶ Thise sacrament is to  
ke theyr begynnynge of þ  
gracyous welle/of þ lyde  
of our lord Ihesu criste  
in his passyon. for right  
as oute of Adamys lyde  
while he slept was taken  
oute a rybbe þ Eve was  
made of/right soo at the  
deth of our lord thereran  
ne oute of his lyde bothe  
blood & water/by vertue  
of whiche passyon the sa  
cramētis of holy churche  
toke fyrst theyr strengthe  
and theyr begynnynge.)

¶ The fyrste sacrament  
is bapteme/in whiche o  
rygynall synne þ wee be  
borne in.& all other syn  
nes þ we be defoyled w<sup>th</sup>  
they be wasshen awaye  
thruogh þ passyon of crist  
& therwith is be takē vs  
the fayth and byleue of

holy churche/without whi  
che there maye noo man  
be saued. ¶ Therfore it  
is cōmaunded that euery  
cristē woman that feleth  
her quyk with childe/to  
kepe her from heuyng &  
shouynge/grete traueylie  
& fallynge.& other mys  
cheues þ sholde myscheue  
the childes lyfe / & soo be  
losse body and soule. and  
þ eche woman byfore her  
traueyle of child come to  
churche and take shryfte  
and housell.for peryll of  
deth þ myght falle in the  
byrthe. Also the mydwy  
fe and tho þ be aboute þ  
childe.yf it be in peryll of  
dethe/sholde cristen it on  
this wyle. ¶ I cristen the  
in the name of the fader  
and of the sone . and of  
the holy ghoſte. And the  
ne spynge þ childe with  
water. And þ thou forge  
te not thise wordes. I cris  
ten the.and yf it be cris

tened in this maner atte  
home. It shal not be tril-  
tened eftlone at chirche.  
For þ were a grete peryll  
as to naye god eftlones  
vpon the rood. And yf it  
lyue after this cristenyn-  
ge at home/bryng it to þ  
chirche. and there it shal  
haue all the hole seruyce  
þ it lacketh. ¶ In tyme  
of peryll of deth/fader &  
moder may cristen theyr  
owne children withoute  
harmyng of theyr spow  
sehode. Godfaders and  
godmoders ben borowys  
tofore god for theyr god  
childeren. And therefore  
they ben bounde to teche  
theym to loue rightwyl-  
nes. charite. and chastye  
to kepe hem from dedely  
synne. And specyally to  
teche theym the .x. com-  
maundementis & bylyue  
¶ A man and his wyffe  
sholde not fonge atones  
to a child at þ fontestoon

Ne hem that fongyth to  
hit. there shal not fonge  
to it at the confermyng  
but atte nede. ¶ fader ne  
moder ne noyle ne none  
other. sholde suffre noo  
yonge childe by theym at  
bed whyles they slepe/ne  
presse theym faste in cra-  
dell/ne suffre hem lye sle-  
pyng ne wakyng with-  
oute a keper. ¶ There is  
ghoostly kynrede/through  
fongyng of childeren at  
þ fontestoon on .ix. wises  
One is betwene þ child  
& the godfader. A nother  
betwene the childeren of  
the godfaders. A nother  
by þ childe and the wyfe  
of the godfaders. fleschly  
known tofore. A nother  
betwix the godfader and  
the fader of hym that is  
cristned. A nother betwix  
þ preest and þ childe þ is  
baptysed. A nother be-  
twix the childe and the  
childre of hē þ baptysed



## Quattuor sermones

**A**nother betwix hym  
þ baptyleth and þ wyffe  
of hym þ baptyleth fyrst  
I knowe **A**nother by  
twene the baptyle and  
þ moder of hym that is  
baptiled. There ben also  
ix. afore the bysshop at þ  
confermyng in þ same  
foure. thise letter spow-  
lehode not made / & for  
dooth spowlehode made

**T**he seconde sacra-  
ment is (confirmacyon  
of the bysshop. this is a  
maner of a noyntyng in  
the forhede by þ handis  
of the bysshop / wherby þ  
holy ghost gyueth stren-  
ght ayenste the feblenes  
of synne of our fornfader  
with a marke impressyd  
to the soule. wherby thou  
shalt knowlege þ faythe  
and loue to criste. **T**o  
this every man and wo-  
man be bounde to bryng  
theyr childeren as soone  
as they maye. namely or

they be a yere of age. for  
they shall haue the more  
grace of lyfe. and þ more  
blyss in dede. And those  
that be not confermed/  
mow not receyue none  
other sacrament. nother  
they shall not washe he-  
de / nor forhede thre day-  
es after for the reuerence  
of that holy oyle **T**he  
thyrde sacramēt is shryf-  
te of penaunce. To the  
whiche every man & wo-  
man is bounde anon as  
they can resonable wytte  
atte. xij. yere. Every yere  
clene to be shryuen onys  
atte þ lest at theyr owne  
curate. þ thise may every  
daye see of all the synnes  
that ever they dyden or  
can thynke vpon / That  
whan they loke on hem  
they may haue more sha-  
me and drede in theyre  
hertes of theyre synne.)  
wherthugh by the grace  
of God they mow leue

theyr synne. yet not with  
 stondyng þ̄ ye ben boude  
 ouer a yere to lھےwe your  
 shryfte to your owne cu-  
 rate. And yf there ben o-  
 ny of you that haue mo-  
 re affeccyon to a nother  
 than to me/lete my wyt-  
 te to whom and where.  
 and he shalle haue right  
 good leue & cristis blessyn-  
 ge and myn. So þ̄ he do  
 it not in dysceyte of his  
 owy soule. as to hyde his  
 synne fro me to þ̄ entenc  
 he myght the lenger aby-  
 de therin. As some done  
 and haue done many yē-  
 res. for I know more of  
 theyr couleyle than they  
 wene that I doo or wyl  
 I dyde. Suche be lyke  
 thadder that hydeth his  
 venyme in preuy places/  
 or he wolde engender w<sup>f</sup>  
 þ̄ lamprey. and after he  
 corneth and taketh it vp  
 ayen Thus some of you  
 ones a yere or ye come to

your curate. ye caste oute  
 the venym of your synne  
 atte pardons and other  
 preuy places/ And anone  
 after Ester ye take it vp  
 ayen. As thefte/auoutry/  
 and suche other. and ben  
 worse after than ye were  
 afore. Ye that this done  
 begyle yourself. and nede  
 grete penaunce. Had Ju-  
 das whā he betrayed cris-  
 te/tolde his synne to his  
 true herdman/ as he dy-  
 de to Cayphas and Py-  
 late. & suche other whan  
 he sayd (I haue synned  
 betrayeng rightwys blo-  
 de. he hadde be saued. for  
 they toke none hede ther-  
 to. (but sayde what is þ̄  
 to vs. anyle the. As who  
 sayth (We haue noo cure  
 of the. ¶ Right soo thus  
 I crowe. And some of  
 you wente to your owne  
 herdeman/ whan ye goo  
 to other. thenne I holde  
 (bybery



## Quattuor sermones

stolen goodes and suche  
other be restored. And ad  
uoutry and other cursed  
synnes be thus destroyed.  
I saye not this for no de  
syre þ I haue to here your  
shryfte. for it is but a pay  
ne to me/laue for þ char  
ge þ I haue of your sou  
les. for I had leuer my  
nystre all þ sacramentys  
þ longen to myn offyce  
fourty tymes/thā þ ones.  
But I doo it for to de  
stroye the false subtylce þ  
ye vse in shryfte apenly  
the helthe of your soules.  
And soo God helpe me.

**A**lso whan þ comest to  
shryfte/thou shalte come  
with grete sorow of hert  
and mekely knele to the  
preeste/as to hym that is  
in goddis stede/and telle  
him hooly how thou hast  
mysgouerned thy lyfe &  
be in full wyll to do soo  
noo more/and hertly doo  
thy penaunce enpoynd

the therefore. & ellis it is  
noo shryfte. But many  
there ben that let nought  
by her penaunce dooing  
soo that they haue tolde  
her synne to the preest. &  
suche begyle hemself for  
the verey sacramente of  
shryfte hangeth specyally  
in.iii.thynges/ withoute  
whiche thou mayste not  
be truly shryuen. And þ  
is sorow of herte/shryfte  
of mouth. & penaunce do  
yng/for though þ be so  
ry for thy synne/& shry  
ue þ not/it auayleth not/  
& though thou shryue the  
& make not afech ne doo  
thy penaunce therfore/it  
is nought. for wyte well  
þ mayst/yf thou sholdest  
reken with a man.& atte  
thende of thy rekenyng  
þ were.xx.li.in his dette.  
Right soo thou shryuest  
the & makest rekenyng  
with the prest in goddis  
( stede.but thou make

a leth therfore/ & pay thy  
dette with penaunce doyn  
ge/ it is nought/ for it is  
a tokē that thou art not  
sory for thy synne. And yf  
be not sory/therfore as I  
sayd tofore thy shryfte it  
is nought/and y synnest  
ayenste the holy ghooste.  
whiche is most perylous  
synne þ is. Therfore yf  
thou wylt haue þ blyse  
of heuen/ do thy penaunce  
and theñe shalt thou ha  
ue pardon & forgyuenes  
of thy synnes. for in thi  
sethre wordes (contrycō  
confessyon & satisfaccō  
standeth al the vertue of  
pardon in this worlde)  
Oure lady saynt Mary/  
in the bylsons of þ holy  
woman saynt byrgyt/ tel  
leth/ whan pardon profy  
teth/ & whan not/ sayeng  
þ he þ cometh to pardon  
and hath full wyl after  
to leue synne/ & to restore  
þ he hath wrongfully ta

ken not wyllyng to wyl  
ne a pēny after w<sup>r</sup> wrong  
ge ne fallhede. nor to ly  
ue ony daye longer than  
god wolde he dyde. In  
prosperyte & aduersyte to  
submytte his wyl to god  
dis wyl. & to flee worship  
& frendshyp of this worl  
de. he shall haue pardon  
& remysyon of synne. &  
is lyke to changel of god  
in the light of god. But  
she sayth/ she þ vylteth  
her for remysyō & pardō  
of synnes & hath no wyl  
to leue his olde vanytees  
ne his inordynat affeccy  
on. but kepech styll his  
wrong getyngis/ fals de  
ceyte. & subtyltees. & also  
loueth þ worlde in hym  
self and other. And wyl  
not fle shrewd customes  
ne restrayn his fleshe frō  
superfluytees. Right no  
ughte auayle hym par  
don ne indulgence. And  
with this accordeth sage



## Quattuor sermones

Gregory where he sayth  
 ch<sup>r</sup>. Thou makest neuer  
 satisfaccyon for thy syn  
 ne/ sayth he/ but yf thou  
 fere of thy synne. Every  
 body wyll desyre pardon  
 but fewe or none wyll do  
 that they shold haue par  
 don fore. but thugh trust  
 & colour of y<sup>e</sup> pardō they  
 do many a cursed synne  
 & doo synne vpon truste  
 therof other ony good de  
 de. it is a greate synne of  
 pryde. for be thou neuer  
 soo full of good vertues  
 vnkynndnes to thy God  
 may destroy al those ver  
 tues. More vnkynndnesse  
 thou mayst not shew the  
 ne for to displese god wyl  
 fully. Therefore fle suche  
 vnkynndnes. And thynke  
 that the more acceptable  
 that thou arte to God  
 thugh thy good luyng  
 y<sup>e</sup> more culpable y<sup>e</sup> shalt  
 be/ yf thou retorne ayene  
 to synne/ it is a slyder ho

pe (sayth saynt Austyn.)  
 Whan a man synneth  
 vpon truste to be saued.  
 he y<sup>e</sup> soo dooth he nother  
 dredeth ne loueth God.  
 Soo that it is more pro  
 fytable to holde thyselfe  
 feble and lowe. than to  
 beholde stronge. & for fe  
 blenes falle and be loste.  
 therfore take hede what  
 goodnesse god putteth in  
 the. And thanke hym &  
 pray hym of contynuaū  
 ce & doo noo synne vpon  
 truste of pardon / nor of  
 ony other goode dedes.)  
 ¶ The fourth is y<sup>e</sup> holy  
 sacrament of y<sup>e</sup> aulter: y<sup>e</sup>  
 whiche is cristis own bo  
 dy / his flesshe & blood in  
 forme of brede/ the same  
 y<sup>e</sup> was borne of y<sup>e</sup> vyrgy  
 ne Mary. & doon on the  
 rood. this is made thur  
 ghe the vertue of goddis  
 worde of y<sup>e</sup> preest y<sup>e</sup> hath  
 power/ whiche power no  
 ther angel ne archangel

had/but only mā in myn  
de of hymselfe. ¶ This  
sacrament is euery man  
& woman bounde by the  
lawe onys a yere. as atte  
Ester. yf he be. xiiij. yeres  
of age/ & haue dyscrecyon  
to receyue it / whan they  
ben w<sup>f</sup> shryft & penaunce  
made clene of theyr syn  
nes. and elles to be putte  
out of the chirche/ and of  
cristen berpellis. But yf  
it be for syknes. or for so  
me other resonable cause  
whiche cause he must cer  
tefy his curate of. for he  
that vnworthely recey  
ueth his sacrament. he re  
ceyueth his dampnacyō.  
¶ Also as often as ony  
man seeth that body atte  
masse/ or borne aboute to  
the seke he shal deuoutly  
knele downe and say his  
Pater noster) or some o  
ther good prayer/ in wor  
shyppe of his souerayne  
lorde: ¶ Also ye shal vn

derstonde that yf drynke  
that ye receyue in y cha  
lyce after poure howsell  
is no sacrament. but wa  
ter to bryng the lyghtly  
er the sacrament in to y  
body. But in fourme of  
biede it is hole goddis bo  
dy in flesshe and blood.)  
Therfore thou shall ta  
ke it in as hole as thou  
mayst/ lest ony parte a  
byde in thy tecch. for in  
the lest parte is hole god  
dis body. yf dawe yf herest  
thy masse/ god graunteth  
thy nedefull and lawfull  
thyngys / that dawe ydle  
othes & forgotten synnes  
ben forgyuen / that dawe  
thou shalt not lese yf eye  
syghte/ ne deye in soden  
dethe. Ne the tyme of the  
masse yf shalt not were  
aged. Euery stepe thyder  
warde and home warde  
an angel shalle reke. y  
flew men and wymme  
to dyspute of this sacra



## Quattuor sermones

ment are utterly forbode  
for it is ynough to them  
to blyue as holy chirche  
teche them. ¶ The. v.  
sacrament is anoyntynge  
of seke men / the whiche  
oyle halowed of a bps  
shop & mynystred by pres  
tes to them p̄ be of law  
ful age / in grete peryll of  
deth. In lyghtnes & aba  
tynge of theyr synnes / p̄  
god wyll that they lyue.  
& in forgyuynge of theyr  
venyall synnes / & releysynge  
of theyre payne / p̄ they  
shall dey. Soo that this  
sacrament may be gyuen  
as oft as nederth to euery  
man & woman p̄ ben in  
paynte of deth. ¶ The  
vi. sacrament is holy or  
ders. whiche noo man  
may take but at his ow  
ne wyl. This gyueth po  
wer to them that taketh  
it. to serue in holy chirche  
after theyre estate is / As  
to hym that taketh the

order of presthode / for to  
make the sacramente of  
cristis flesshe & his blode  
& for to mynyster other  
sacramentis to the peple  
Thise muste haue theyre  
crownes shauen theyr he  
des consured / & theyr clo  
thes honestely shapen. as  
falleth to theyre estate. &  
namely in holy chirche.  
They muste also in the  
quere rede & synge wyth  
clennes of consyence / &  
grete deuocyon of soule.  
not ouerhyppynge / ne mō  
blyng / ne musyng of va  
nytees / not medelyng w  
lewde / ne vnchryst tydyn  
ges. ne inhonest comuny  
cacyon / not comynge to  
late to goddis seruyce / ne  
goynge oute before the en  
de. withoute a resonable  
cause / not gronynge / ne  
flombrynge / ne sparynge  
theyr boys. But shewyn  
ge oute the boys of p̄ ho  
ly ghoſte with souyn and

hole speche/ & thus sayth  
 saynt Bernarde) They  
 must also dyspose theym  
 to say masse yf they may  
 & therto they be bounde.  
 For saynt bernard sayth  
 in the persone of our lord  
 de/ to euery man thus.)  
 haue I not made the &  
 geue the power to make  
 me/and to offre my sone  
 Incarnate tofore þ fader  
 of saluacyon of þ worlde  
 yf þ haue power to syn-  
 ge & syngeste not (saythe  
 he.) thou benymeste the  
 angellis in heuen theyre  
 Joye. þ benymeste man/  
 kynde traueylg in erth  
 theyr helpe and grace/ &  
 thou benymest the soules  
 that are in greate pay-  
 nes in Purgatory theyre  
 reste. and theyr forgue-  
 nesse. this ben heuy wor-  
 des and lytyl thought on  
 with many of vs/ Saint  
 Austyn sayth/ how wor-  
 shypfull is þ dygnyte of

presthode saith he betwix  
 whole bondes the Sone  
 of god/ as in his moders  
 whombe was Incarnate  
 how blessyd ben prestes  
 sayth he) yf they prestely  
 lyue/ how heuenly a myl-  
 tery is that (Saythe he)  
 that by the werkynge of  
 the fader/ and sone/ and  
 holy ghoſt/ the same god  
 that is in heuen / the sa-  
 me and selfe. is in youre  
 bondes in the sacrament  
 Therefore sayth our lord  
 be ye holy. for I am holy  
 ¶ A rightfull lyfe to you  
 is necessary (sayth saynt  
 Austyn) therefore ye must  
 so lyue/ see that your lyfe  
 accorde with your name  
 Soo that yf youre order  
 be holy. lete your conuer-  
 sacyon be the same. And  
 yf men saye well of you/  
 sayth he) -see þ pour wer-  
 kes -bere wytnesse of the  
 same. And this is for vs  
 prestis. ¶ The seuenthe



## Quattuor sermones

sacramente is wedlocke.  
for the whiche the banys  
muske be asked thryes in  
holy churche. This is a  
lawfull knyttyng togpy-  
der of man and woman  
in fourm of holy churche  
by assent of theym both/  
for to be togpyder in the  
law of God. And neuer  
to departe whyles theyr  
lyues lasten. In remysyō  
of synnes/and gpyng of  
grace. whan it is taken  
for a tru entent. for thou-  
ghe there be noo trowth  
plyght/nor flesshely dede  
done. Yf they ben of full  
age/and accorde in hertes  
togpyder tofore god. they  
be wyffe and husbonde.)  
¶ All preuy couenaunces  
in trowth plyghtyng/and  
forwarde makynge with-  
oute assent of frendes &  
knowlege aren forbode.  
Alle suche that make or  
be there at/ben in greate  
peryll of soule.

¶ Also it is forbode that  
noo wedded man & wo-  
man. one withoute that  
others assent make vow  
of chastyte/pylgremage.  
nor falsyng. For yf the  
wyfe auowe/ the husbon-  
de atte the fyrste wytyng-  
ge may fordoe it. But yf  
he consent and suffre it  
wytyngly/after yf fyrste  
knowpnge/ the man syn-  
neth not/ for the wyffe  
hath noo power of her  
owne body/ but the hus-  
bonde. ¶ And yf y man  
abstepne hym from his  
wyfe/by suche wyse with-  
oute the wyl of his wyfe  
& she gyue hym no leue/  
he is cause of her synne.  
And the wyffe is the sa-  
me caas yf she do the sa-  
me to her husbonde.)

¶ The seven dedes  
of mercy.

¶ The fyrst thyng that  
thou sholdest knowe god  
by/are the seven dedes of

mercy. the whiche every man is bounde by þ bydding of god to fulfull & to doo to his power (that is to saye) fede the hungry/ Gyue drynke to the thristy/ Clothe þ naked. Herborow the howteles. vylte the leke. Delyuer pyloners. And berpe the pour whā they ben dede/ Thise ben nedeful to vs pleyng to god/ and helppinge to body and soule of al theim þ done theim/ Therefore sayth criste/ Gyue and it shall be gyue to you. Almesse saythe saynt Austyne) is a holy thyng. for it encreaseþ þ thou haste/ lesseþ thy synnes/ It multiplyeth thy eeres. & nobleth the mynde. It lengeth the termes and clenseþ alle thynges/ It delyuereth the from dethe. and Joyneþ the to angellys. and departe þ fro deuyllis. & is a walle

inexpugnable about thy soule. Therefore gyue almesles and alle thyngys shall be clene to you.)

¶ Thre thynges he muste consyder that shall gyue almesse. fyrste whoo asketh it. what he asketh and wherfore. ¶ fyrste I say that god asketh it for he loueth soo moche poure men/ that what ye doo to theim in his name/ he holdeth it done to hymselfe. He asketh his and not oures. (Dauid sayth.) Alle thyngis ben thy lordis. And that wee take of thy hondis/ wee haue gyue the. He asketh it vs / not for to gyue it hym. but to lene it hym/ wherfore he wylle gelde an hondred folde/ and þ blyss of heuen. wherfore sayth saynte Gregory.) Poure men shalle not be dyspyled. but prayed as fathers. And he that



## Quattuor sermones

gyuech the pour shal not  
be pour. sayth Salamon  
And he that stoppeth his  
eeres from the crye of the  
poure shal crye & not be  
herde. Therefore to all þ  
aske thise/he that asketh  
vnrighfully/gyue it not  
that he asketh / but that  
that better is. and that is  
correccpō. Iherom sayth  
gyue the pour to susteyne  
theyr riches. There may  
noo man excule hym of  
almes gpyng. for an  
halfe peny of the poure  
somtyme more pleyseth  
god/ than a hundred she  
lynges of the riche. yf þ  
may not gyue hym that/  
gyue hym wordes of cō-  
forte. And what thou gy-  
ueste/gyue it gladly. for  
þ glad geuer god loueth.  
¶ There ben also seuen  
other ghooltly dedes of  
mercy The fyrst is teche  
the vnconnyng/ that he  
sauour rightfully. A no-

ther is/gyue counseyle to  
hym that asketh it. that  
he werke and doo truly.  
The thyrde chastyle hē  
that trespasleth / that is  
to saye reprieue/or bete/or  
doo other dewe correccpō  
The fourthe comforte þ  
lovy. as with gyftes wor-  
des of comforte. or suche  
other. The fyft/forgyue  
theym that trespase to þ  
for yf thou wylt not for-  
gyue theym/god wyl not  
forgyue the. the raūcour  
& the offence thou muste  
nedes forgeue. the accion  
and the amendes ben at  
thy owne wyll. The. vi.  
that thou suffre mekely/  
whan men trespase to þ  
that they ben not þ mo-  
re prompte to synne. but  
that they be the more fer-  
uent to doo penañce and  
good werkis/ and be mo-  
re redy to suffre displea-  
than to do it. yf ony mā  
chide the/or blame the/or

reprieue the/ or do þ wronge/ kepe scyence. And let before a sharpe worde the childe of sufferance. And thynke that our lord Iesu Crist was bobbed/ buffetted/ and spette vpon/ & scorned. and euer more he helde his peas. Therefore what dylease falle to the byleue it cometh to þ for synne. And so thou shalt suffre it the lyghtlyer/ yf thou take hede wherfore it cometh. The leuenthe is praye/ (that is to saye) for thynne enmye/ and all thole that be synful. And yf thou mayst not helpe theym with one of thise leuen afore/ pray god for hem. Cryste sayth. Loue your enmyes/ & doo well to theym that hate you/ and pray for theym that doone you persecucion. þ ye maye be the childeren of heuen. And thus may ye fulfyll þ dedis of mer

cy/ bodely and ghostly

**T**he vi. thynge that thou sholdest know god by, ben the leuen pryncypall vertues / that every man and woman sholde vse. The fyrste is fayth/ whiche is geounde and begynnynge of your saluacyon. And it stondeth in thre thynge. In the vnytee of the godhede in thre persones. In þ manhode of crist. And in the sacramentes of þ churche. This vertue is nedefull to alle cristen folke. For it is the begynnynge of al good werkis. So that fayth without good werkis. ne good werkis withoute true fayth. Ne withoute true fayth may noo man please god almyghty. **T**he seconde is hope/ this is a truste by the mercy of god to be saued. And it stondeth in þ grace of god & good werkis



## Quattuor sermones

not oonly to hope in our  
owne good dedes/ but in  
theym both to gyder. for  
we shall not hope soo ly  
tyll/ that is called wan/  
hope/that we shold hope  
to haue blysse/ yf we wel  
doo. Ne not soo moche  
truste in þ mercy of god.  
for to hope to be saued  
with oute good dedes

**T**he thyrde is chary/  
te/this is the ende & per/  
feccyon of alle the com/  
maundementes of God

**A**nd vnderstonde in  
this/that thou loue God  
aboue alle thynges. And  
thy neyghbour as thyselfe/  
soo that (hat one may  
not be byloued withoute  
that other/and sayth sa/  
ynte Johan) That he þ  
loueth god/he loueth his  
broder / & he that loueth  
not his broder whiche he  
maye see. How sholde he  
loue god/whiche he may  
(not see.

**T**he fourth vertue is  
rightwysnes/ this is not  
eliis but a payenge of  
dewte to eche thyng that  
it dewly longeth to.. As  
to god. praylyng & than/  
kynges. for the goodes of  
kynde fortune and grace  
that he hath gyue the &  
lente the. And therof to  
gyue his parte. and ma/  
ny other benefaytys. As  
in preseruyng the from  
many myscheues & ven/  
gaunce that thou haddest  
fall in and alle day seest  
many one falle in / And  
sholdeste haply thyselfe  
haue fall in/ had not his  
gracyous keepynge haue  
be. **T**o thy neyghbour  
thou must also gelde lo/  
ue and charyte. That is  
to saye) that thou doo ri/  
ghte and reason to hym  
in alle thynges. as þ wol/  
deste he dyde to the. And  
yf thou wolde he sholde  
be true to the / and paye

his dettis and begyle the  
not/with subtyltees and  
sleyghtes in byeng & sel-  
lyng/doo the same to hē  
yf thou woldest also y he  
were not proud/ enuyous  
whrathfull/couetyse. glo-  
tenous/slouthfulle/ne le-  
cherous/be thou the same  
& thus in all other thyn-  
ges/as thou woldeste thy  
neyghbour doo to the/do  
thou to him. And thenne  
thou dooste rightwylnes  
to thyself. Also thou mul-  
te haue belynes to lerne  
and fulfyll the wyll of y  
cōmaundementes of god  
and to withstonde synne  
and shrewde lyuyng

**T**he fyfth vertue is  
wylidome/this vertue de-  
parteth good from euyl  
& techeth vs to bewaare  
of sleptes/ of the worlde/  
of the fleshe. and of y de-  
uyl. And to dyspyle alle  
that we may/and of two  
good to chole the better.

But saynt Austyn sayth  
as many one dooth/that  
thou must despyle y worl-  
de/and hate y fleshe for  
me/ Where be the louers  
of the worlde. that but a  
lytyll whyle ago were  
here with vs. there is noo  
thynge left of theim but  
powder and wormys/ta-  
ke hede what they ben  
now/and what they we-  
re than. They were men  
as thou arte (sayth he)  
they ete/they drake/ they  
laughed. and led theyr ly-  
fe in erth. in myrthe and  
Jolyte. and n poynt they  
descended in to hell what  
profyte theym her vayne  
glory. theyr shorte Joye  
pompe of y worlde with  
alle delycatys luste of the  
fleshe/false riches/ grete  
meyny. and euyl couety-  
se/where is theyr laugh-  
ter/theyr playe. theyr pry-  
de. theyr booste. after all  
( this lust

**L iij**



## Quattuor sermones

How grete payne and sorowe all þe fyll to theym maye falle to the (laythe) for thou arte a man of erth as they were/and of the erthe thou lyuest/ & to the erth þe shall tourne ayene. Thise ben þe wordes of the holy doctoure laynt Austyne) ¶ This remembraunce shall make you wyle / and hardy to dyspylle youre enemyes the worlde/ the flesche/ & the deuyll. Saynt Ilyder sayth/ That there is noo thyng better than wysdome/ Ne no thyng swetter and lustyer than knowlege. Noo thyng worse than lewdnes. Therefore knowe thou what thou shalt flee/ and wheder þe shalt goo. ¶ Loue wysdom. and it shall be shewed to the. and hit shall come to the/ be hely there aboute. and it shall lerne the. ¶ The. vi. vertue is

strenghte. This maketh a man myghty and hardy to withstonde many grete myscheues. for the loue of god. For it stondesth in suffrynge pacyently aduersyte/ and mekely to make prosperyte. & to suffre euenly. both wele and woo. that our hertes be not to hye for noo welfare/ ne to moche vnder for none euylfare. but to be stronge ayenst oure foyn. bothe of body and soule. that noo temptacyon make vs falle. ne fayle in oure fayth ayenste God almyghty. ¶ The seuenth vertue is mesure whiche is a meane betwene to moche and to lytyll and it stondesth in takynge suffycyently that nedeth. And refusynge betterly that. that is to moche or to lytyll. ¶ The. viij. thyng/ and þe last that thou sholdeste

know God by/is the. vii  
dedely synnes. that alle  
men hold refuse. for eche  
of theym is an euery way  
to helle/therfore it is ne/  
defull euery mā to know  
theym. Therefore sayth  
the wyle man. as fro the  
face of thadder fonde to  
flee synne. for as the ve  
nym of the adder sleeth  
mannys body/loo the ve  
nym of synne sleeth mā  
nys soule. ¶ The fyrste  
synne is pryde/whiche is  
a lykynge or a hyghnesse  
of mannys herte. Of his  
hygh estate or noblenesse  
that he hath by fortune.  
kynde or by grace or þ he  
canne passyng a nother.  
or hath more than a no/  
ther. Of this comith ma  
ny shrewd spyes/as boo  
styng/bachytyng/dyspite  
of thy neyghbour/vnbur  
umnes. ypocresye. proud/  
beryng/and dyspleysyng  
scornynge & inobedyence

hye herte/gaye araye/pty  
de of grete kynne. and of  
vayn glozy/boldnesse of  
synne/boostyng of goode  
dedes. and auautyng of  
euyl dedes. Indygnacyō  
shame lesed. presumptyō  
and stourdynes. & that is  
worste of alle other. And  
loo sayth saynt Austyn  
That none is worse nor  
more dampnable synne/  
than is þ synne of pryde  
In this ben they gyltye  
that lyst not to be repre/  
ued of theyre synnes. Ne  
to here of theyr defautes  
but anone with a greate  
stourdynes as a galled  
horse. that is touched on  
the loze wyncheth & wrp  
eth. And seken how they  
may maynteyn suche lew  
denes of synne. ¶ Thus  
dyde not kyng Dauid  
whā Nathan þ prophete  
of god cam to hym. and  
tolde hym his synne and  
the vengauce/þ he shold



## Quattuor sermones

haue therfore/ he shewed  
no stourdynes to the pro  
phete ne rebuked him/ne  
chidde hym.but mekely  
sayd to our lord. I haue  
synned. As who sayth. I  
am loy for my synne. I  
wyl amende it. And ther  
fore god toke away mo  
che of the vengaunce that  
he shold haue had for his  
synne. Right thus shold  
ye here be reprevyd of you  
re synne/mekely come to  
your curate. as to the my  
nyster of god. that occu  
pyeth his stede for the ty  
me. And say syre I kno  
wlege my defaute. & wo  
te wel that I dyde amys  
my wyl is to amende it  
And so put away stour  
dynes and the vengaunce  
þ thou deseruest therfore/  
¶ This synne of pryde  
sayth Gregory is rote of  
all euyl. for right ne we  
re the rote of a tree hyd  
in therth/there sholde no

braunche spryng out ther  
of. Right so ne were pry  
de roted in thyne herte.  
there sholde no braunches  
of synne bryke oute ther  
of. for thus was lucyfer  
that was the faprest an  
gell in heuen. made the  
fowleste deuyll in helle.)  
Also Chore. dathon and  
abyro. & theyre felysshyp  
they role a penyte moyses  
and Aaron of grete pry  
de. and therfore the erthe  
opened and swolowed  
theym alle quykke down  
in to helle. ¶ Also þ peo  
ple of Nynpue. for theyr  
grete boldnesse of pryde.  
that they hadde in theyr  
hertes to tourne aye to  
theyr synnes. there were  
a hondred score thousan  
de people/as the byble re  
hersech and sheweth de  
stroyed. by bodely enemy  
es. Therfore every man  
beware of this synne. &  
(wysely loke in the

myrrour of mekenes. for  
that techeth hym what  
he was/is/and shalle be.

**F**yrste consyder þ thou  
were made of fowle syn  
kyng synne & fylth of þ  
synne of lechery/borne of  
thy moder with grete so-  
row and payn/noysshed  
w<sup>th</sup> grete labour & anger  
& kept with grete drede.  
& now þ art but a sacke  
of foule dūge. þ no swet-  
nes nor frute cometh of/  
of trees leues cometh flou-  
res & frute/ & of the lyce-  
nyttys and fleyn. Of her-  
bes also cometh sote smel-  
lis: & of the aboue/beneth  
& alle other partyes/ but  
synkyng fylth/ & after  
the ende þ shalt be wor-  
mes mete and towe ayen  
to erth. tyll the day of do-  
me/that thy body & sou-  
le shalle rylse agayne.

**T**hat day sayth Ma-  
lachi shall brene as hote  
as a furnes of fyre. and

All proud men shalle be  
as stoble/whiche shalle be  
there so brent/that there  
shalle be nother rothe nor  
rynde. therefore sayth Jy-  
der. **E**y mekenes make  
thyselste leest & lowest of  
al other strecthe not for-  
the thy wyngis of pryde  
by booste of enhaūlyng  
thyselste. for the leste thou  
settest by thyselste sayth he  
the more god setteth by  
the. **E**e shamfast in che-  
re/and dismayed to lōke  
prowdly. for shame of þ  
synne/walke with a low  
chere. a meke mood and  
sadde bylage. **I**n hyghe  
worshyp haue grete me-  
kenes. And the hygher þ  
thou art/the meker thou  
sholdeste make thyselste.  
And thynke how our so-  
uerayne lordc Jhesu me-  
ked hym to the deche for  
thy sake: **T**his is me-  
kenesse & vtter remedye  
ayenst pryde/and a sana-



## Quattuor sermones

tyff salue a peny all ma-  
ner myscheues of synne.  
for it maketh the to ha-  
ue mynde of thy short a-  
bydyng here. Of þ̄ streyt  
dome that thou shalt co-  
me after. for þ̄ mekenes  
that thou sholdeste haue  
hadde here.

¶ The seconde synne is  
enuye/ & this whan thou  
arte loy for thy neygh-  
bours welfare. & Joyeste  
of his euyl fare. Of this  
wycked synne come many  
braunches. One is hate-  
red. & that is whan thou  
arte loth to speke/ or here  
speken ony thyng/ þ̄ my-  
ght to the thy neyghbour  
to good. A nother is fals  
demyng of dedis.

¶ The thyrde is bachy-  
tyng. / & that is to speke  
euylle behynde. whiche þ̄  
mayste not/ ne wyl not  
auow afore hym. or thou-  
ghe thou speke not euyl  
thyself. thou hast lpyng

to bere euyl spekyng of  
hym. & soo thou synnest  
dedely/ for not oonly he  
that speket euyl/ but al-  
so he þ̄ wyl gladly here  
euyl spoken are in defau-  
te of synne/ Soo that yf  
there were no berer. there  
were noo bachtyng ne  
bachtyer: therfore sayth  
Ilyder: Be not glad of  
the falle or euyl fare of  
thy neyghbour/ leest god  
tourne his wrathe from  
hym to the. and soo thou  
sholdest falle in the same  
or worse/ But be glad to  
sorrow for hym that is dy-  
seled/ & euermore mourn  
his myscheef. as þ̄ wolde  
ste thy own/ Loue peas  
outwarde & inwarde pe-  
as with all men/ & make  
peas where hate is/ flee  
chidyng. beware & do a-  
way thoccalpon of stryfe  
And lyue alway in peas  
lete no thyng passe thy  
lyppes that may

defoule the eeres of þ he-  
 rers. for as vayne wordes  
 is take of vayne consciēce  
 And luche as the worde  
 is/luche is the soule. ther-  
 fore bely the not to speke  
 that lyketh/but that that  
 nedeth. take hede what  
 thou spekest & what thou  
 spekest not. & both in spe-  
 kyng & not spekyng. be  
 right well waare. for þ  
 mayste not calle ayene þ  
 thou hast sayde/putte fro  
 thy tonge þ synne of bac-  
 bytyng. & defoule not thy  
 mouth w<sup>th</sup> a nother man-  
 nys synne/ but be. soyr of  
 hym. & þ thou bacbytste  
 in a nother / drede it in  
 thyselfe. whan thou bla-  
 mest a nother/thynke on  
 thyne owne synne. & loke  
 not on other mēys. for  
 thou shalt neuer bacbyte  
 yf thou wylt behold thy  
 self. therefore here ne lyl-  
 ten to none luche tytelers  
 for they ben lyke gylty

the herer & the bacbyter.  
 Delyre not to wyl that  
 perterpeth not to þ/aske  
 neuer what ony mā do/  
 the/spekith or sayth/leue  
 belynes þ perterpeth not  
 to the. And by as greete  
 belynes amēde thyn syn-  
 ne/ by as moche as thou  
 beholdest other mennys.  
 for no mā knoweth whe-  
 ther he be worthy hate or  
 mede. that is for to saye/  
 payne or Joye. for there  
 is many one semeth to  
 vs right goode/ and yet  
 ayenste god happily are  
 right nought. And ma-  
 ny one also that semeth  
 to vs right nought. And  
 yet ben to him right dere  
 Therefore no man deme-  
 other. but put all his Ju-  
 gement and estymacyon  
 in god. Thus with chary-  
 te that is knot of al ver-  
 tues thou muste destroye  
 the fowle synne of en-  
 uye. Thus charyte ston-  
 z



## Quattuor sermones

deeth in the loue of god & loue of thy neyghboure. In whiche twoo all the law of god abydeeth. So that that one maye not be loued without þ other for yf thou loue God/þ wylte haue none other but hym. ne þ wylt not take his name in vayne. Ne breke thy holy dayes. Yf thou loue thy neyghbours thou wylt doo no manslaughter/ ne thefte ne false wytnes here. ne lechery. ne desyre thy neyghbours wyffe ne his gode. This is charyte/the fulfyllēg of goddis loue and chendynge of alle other goode werkis. Charyte is pacyent and benygne/he hath none enuy/he wercheth no threwednes/he loueth not to be w<sup>th</sup> pryde/ he coueteth noo worldly worlhyppis he seketh no propre goodes/he is not wroth. He

thynketh none euyll/ he Joyeth not of wyckidnes but of trouth. He taketh all thyng mekely/he byleueth all that god sayth and hopech of blysse. He suffreth all harmes and neuer is discomfited thorough goddis helpe to abyde lōge. He fallith neuer downe in this worlde, ne in that other. He kepeth man in byleue & maketh hym stable / vnder hym werith obedience and by hē pacyēce ouercometh all wrōgis/without hym no man pleseth god/and with hym no man perylsheth. Therefore ayenste enuy. seke charyte with grete study/that þ mayst haue it in thy lyuynge. & dwell parfyghtly therein to thyn endynge. Amen. ¶ The thyrde is þ synne of wrath. the whiche is wycked sterpyng of a mannys hert. wherby he

wyll auenge hymself vp  
on his euey cristē. Of this  
cometh many shrewde  
spyes/as fyghtyng/chy  
dyng/hurtyng/betyng  
grutchyng warpyng and  
curlyng/cruelles & man  
slaughter/and despyng  
of vengaunce. ¶ There  
bey also other four in spe  
cyall. One whā thou art  
soone moued/ and soone  
swagyed/and that is easy  
A nother whan thou art  
not sooy swagyed/ & that  
is shrewed. The thyrde  
whan thou art sooy me  
ued & not soone swaged.  
& that is peryllous. The  
fourth is long or thou be  
meued & soone swaged/&  
that is most easy. Ther  
fore ayenste thise braun  
ches thou must arme the  
with the vertue of pacy  
ence. & thynke what sor  
row myght falle to þ of  
thy wordes & dedes. theñ  
put cristis passyon & pay

nes betwene the & suche  
paynes as he myght suf  
fre/ & so shall thy wrath  
soone slake. ¶ In foure  
thynges spyrytuelly it is  
necessary to haue pacyēce  
One is ayene thyne en  
mye. for the more cruell  
he is/ þ more thou nedest  
of pacyence & loft speche  
for that slaketh wrath.  
Therefore yf ony aduer  
sitye falleth to the / suffre  
it pacyently wheder thou  
haue deserued it or not/  
yf thou haue deserued it  
thou arte worthy that or  
more/ yf thou haue not/  
thou hast thy rewarde of  
crist whā he sayth. Bles  
sed be they that bey pa  
cyente/ for they shall be  
called þ children of god.  
¶ A nother whan thy so  
uerayne correctet h thy de  
fawtes/ thou must be pa  
cyente/and drawe in thy  
horne of pryde. As a  
snayle whan he is



## Quattuor sermones

towched And so dyde A  
dam at the voyes of oure  
lorde ¶ The thyrde is in  
losse of thy good. as Job  
whan alle his good was  
goone mekely he sayde  
our lord gaaf it/our lord  
hath take it. As it lyke  
hym so it be done. his na  
me be blessed. ¶ The.iiij  
is in syknesse for our lor  
de sayth. those þ I loue  
I chastyle. As þ dere mo  
der chastyleth her childe  
for takēg of harme/whā  
it neygheth fyre or water  
Right so the fader of he  
uen chastyleth the/to be  
ware of fleyng awaye.  
Soo our lorde putteth a  
way from the richesse &  
strengthe/one by pouerte  
a nother by syknes. that  
þ sholdeste not flee from  
hym. therefore be pacient  
and grutche not apenste  
þ scourge of god. feither  
more that thou grutchest  
the more thou sterest god

ayenst þ. sayth saint Ily  
der ¶ The fourth synne XX  
is couetyse/ þ whiche is a  
wrongedelyre that man  
hath to haue ony thyng  
but yf he hath right ther  
to. this ston deth in twoo  
thynges princypally. O  
ne is whan thou wrong  
fully purchasest or getest  
ony maner thyng by sa  
crelege/ symony/ stelthe/  
blury/ Or by ony maner  
fallehede/or gyle/ þ woul  
dly men vse. whiche caste  
all theyr besynesse soo to  
couetyse. þ they ne recke  
how they come to goode.  
¶ In this synne be they  
gylty that for money or  
other worldly wyngyn  
ges vse to play at dyce/or  
tables/ whiche is vtterly  
forbode by holy chirche.  
for many synnes that co  
me therof. The fyrste is  
for þ couetyse that thou  
hast to wēne and to dyl  
poyle thy felowe. A no,

that is for the grete vlu-  
ry. xij. for. ix. or double or  
quyte. The thyrde is for  
encrease of othes. lpsyn-  
ges. & many other vayne  
wordes that there ben v-  
led in grete despyte of  
god and his fayth. The  
fourth is euill ensample  
that thou geuest to other  
that beholde the. ¶ The  
fyfte is lpsynge of tyme  
in whiche thou myghtest  
haue wrought many go-  
od werkis. The sixte is  
despyte and dylobedpen-  
ce that thou doost to thy  
moder holy churche/ that  
forbedeth the suche playe.  
The seuenth is fraude &  
dylcepte that thou dooste  
also to thy felow in that  
playe. The. viij. is cursed  
wrath and stryfe that co-  
meth herof. wherby ofte  
thou renvest thy god and  
leste thy kyndly wytte.  
The nynte is brekynge  
of thy holy dayer. for in

tho dayes it is most vled.  
The. x. is manslaughter  
that ofte falleth in that  
game. The. xi. is ydola-  
trye. that thou doost. for  
thou makest it ayenst the  
dyce that is a token abo-  
ue to god. Thise myshe-  
ues & many moo comen  
of this loy playe. al that  
thou wyntest at this lo-  
ry playe. for all the belyp-  
synes that thou hast ther  
with. y mapst not repose/  
but nedes thou must ge-  
ue it to the poure. And yf  
thou haue it of him. that  
thou makest soo to playe  
by strenght or ayenst his  
wyll. thou arte bounde to  
restore it him ayen. whi-  
che hath loste it with this  
playe. And also thou bres-  
kest all the commaunde-  
mentys of god. & whider  
thou wyntest or lese. it is  
all thyne harme. for and  
thou lese. thou leste god  
and heuen. And yf thou



## Quattuor sermones

wynne/thou wyntest the  
deuyll and helle. ¶ The  
lawe canon sayth/that a  
bysshop preeſte or deken/  
that gyuen theym to the  
dyces/ or to drunkenesse/  
but yf he leue it/he is cer  
teynly dampned. Subde  
ken clerke or lewd man  
that the same/they muſt  
other leue it/or lack they  
re howſell. Therefore eue  
ry man bewaare of this  
play/and that he ſuffre it  
in no wyſe be done whe  
re he may let it. for they  
that conſente therto or fa  
uoure it in any wyſe be  
in as grete peryll as the  
doers The ſeconde poynt  
is wrong withholdyn  
ge/in whiche thou falleſt  
in/as often as thou dooſt  
not to god almyghty. to  
thy neyghbour/ & to holy  
chirch: thy dewtees that  
thou ſholdeſt to doo by  
dewtee & by goddis law  
but wylfully withholdſt

theym. for not onely he  
that wrongfully geteth/  
but alſo he that wrongs  
fully withholdeth/beyn in  
dedely synne. Out of ſyn  
ne ſpringen many ſhrew  
de braunches/as mayne  
try/ambycyō/nygarthyp  
treylon. vlury. and ſymo  
ny.raueyne/theſte.lacry  
lege.and ſuche other.

¶ Theſe ſynnes beyn ſoo  
curſed.as I ſayd tofore:  
that in all thyng it con  
traryeth the wyll and p  
commaundement of god.

¶ The fyrſte comman  
dement it contraryeth  
whan thou withdraweſt  
fro god any thyng/that  
thou ſholdeſt worſhype  
hym with. The ſeconde  
alſo whā for a lytyl wyn  
nyng thou takeſt his na  
me in vayne. The thyrde  
whā by worldly beſynes  
of getyng of mony thou  
brikeſt thy holy daye.  
The fourthe/ whan for

couetyse thou withdra:  
weste fro fader & moder  
bodely and ghostly theyr  
sustenance or lyuelode.

**T**he fyfte whan thou  
sleest a man to haue his  
good. The. vi. whā thou  
doost lechery/more for go  
de than for true matry/  
mony. The leuenth whā  
for couetyse thou steleste  
thy neyghbours goode.  
The. viij. whan in quel/  
tes and confessoryes thou  
forswereit the and beryst  
falle wytnesse. The. ix. &  
the. x. whan thou desyre  
ste falsely thy neyghbou  
res wyf or ony of his go  
de. Thus falle couetyse  
contraryeth all the com/  
maūdcmentys & wyll of  
God. Therefore flee it/&  
thynke that for all suche  
fals gotten goodes/ but y  
make restyfytyō. & amen  
de the here or y goo hens  
thou shalt be hanged in  
helle withoute ende.)

**M**āmona whiche is the  
deuyll of couetyse/he gy/  
ueth four cōmaūdemē/  
tys to his seruaūtis. One  
is y thou kepe well thy  
ow. A nother y thou gy  
ue not ne doo noo almes  
The thyrde that thou le  
ne not to y pour for dre/  
de of lesynge. The four/  
the is/ y thou withdraue  
the and thy meyny from  
mete & drynke/ to spare  
thy good. Of chile foure  
shrewde cōmaūdemē  
tes. eche man bewaare &  
flee suche couetyse & de/  
syre of good as Salamō  
dyde. for he desyred no/  
ther richesse nor pouertee  
But that is nedefull to  
his lyuelode. and accor/  
dyng to his estate. And  
thynke though thou ha/  
ue neuer soo moche thou  
shalt leue it here. for na  
ked y cameste in to this  
worlde. and agayne na/  
ked saue a ragge thou



## Quattuor sermones

Thalt goo out thero .and thus alle the care þ thou hast here/is but for an olde shete atte thy goynge hens. The fyfth synne is gloteny. the whiche is an unkyllfull lykynge. or lo: ue þ a man hath in taste or in takynge of mete or drynke to erly/or to late/ But yf sekenes or other grete nede excuse it. Out of this synne spryngen. iij. braunches. One is whan thou eatest or drynkest to greedely. In this fall those þ on the fastynge dayes wyl not abyde þ houre of noon/ and lytte the lenger atte mete/and ete more that tyme thā a nother / And often tymes quenche theyr hungre w<sup>th</sup> brede/spyces/ & ouer moche drynke for drede of hunger. & thus they breke bygyllis. ymberdayes frydayes in lence. & suche other. A nother is whan

thou castest the to lyue in delytes passyng thy estate/ And hast noo Joye/ but whā thou mayst speke of suche welfare. thyn kynge all beest beset that þ spendest thereon. Thou mayst well vse suche dainty metes and drynkes and not synne/ sayth saynte Gregory. for the synne is nother in mete ne drynke/ but in the appetyte and talent of þ that delytteste so moche therein. ¶ The thyrd is surfete and that is whan þ pomperyste thy body with so moche mete and drynke that thou mayst not broke it/ but ledest thy syghe speche and wytte. Slangelyng/ and bostryng and wenynge to saye wel and all is ayenst reason. In this falle thise that maken ryotere suppers / & destroye bytayl/ that make ny a pour man

myght be releuyd by.

¶ The fourth is curyosyte/ & þis is whan þe canest not holde the payed with easly fare/ but gadrest many curyous metes/ more to encrease thyne apetyte than to quenche thy hūgre. In this fall they þe waste theyr goodes in eatinge and drynkyng. & greate festis makynge. Avenste alle thysle curied braynches thou must kepe abstinence in metis & drynkyng. for noo thyng more dryueth away sykenesse ne destroyeth þe lust of flesche/ than dooth mesureable takynge of mete and drynke. ¶ If yue manner of folke ben excused fro fastynge/ wynnē wif childer. Laborers/ pylgrymes/ childeren olde folke and syke. All thise synne not to ete twyes on þe day that is mesureable to lusteyne nature. & not theyr

appetyte. ¶ There is dyuerse abstinence also in dyuerse persones ¶ The seke absteneth hē for he may not ete/ and for me dycyne. The nedy where he hath not wherof the couetous for he wold not spende. The gloteny ete the more after. The popyte to beholde holy and vertuous man/ to deserue mede absteyneth hys/ bothe fro excessse of mete and lust of synne. Thus sholde eche man kepe to his power. This same techeth saynt poule whā he saythe/ I praye you as straungers and pylgrymes. that ye absteyne you from fleschly desyres/ þe fyghte avenste thy soule/ and also to destroye thy body. ¶ Thise myscheues comen of glotony. It engendreth soris bryngeth in syknes/ destroyeth vertues/ dulleth þe wytte.



## Quattuor sermones

It hasteth the to dethe. & that that worse is/ for it maketh the lyke a beste. for the fuller thy body is the emptier is thy soule of vertue. Therefore vse vertue (sayth saynt Austyne) & thise vertues shal folowe. ¶ Abstynence sauech thy mynde/it sharpeth thy wytt/it clenseth thy soule/dresseth thy synghete/maketh holy thy fame/swagech thy synne. & maketh strong thy blood norysbeth thy maye/destroyeth lechery /renueth thy blood/and lengtheth thyne age. ¶ The .vi. synne is slooth/ and that is greuaunce or anoy of ghostely dedes. Oute of this spryngyn many shrewed braunches. One is to drawe longe/ & tary the gode dedes: that thou shouldeste do/ the whiche myghte come to þe helthe of thy soule: of many other

¶ A nother is a dulnesse or heuenesse of herte that letteth the to loue god/ & maketh the þe thou haste no lykynge in goddis seruysce/for though þe praye/ thy herte is not theron. ¶ The thyrde is ydelnesse the whiche is to moche vled/ & that letteth vs to begynne ony good werkys/and lyghtly maketh vs to leue whā we begynne. And where we were made of kynde to traueyle the synne of slooth/holdeth vs in ydelnesse/ & ease ayenste oure kynde. Therefore and thou wylt be saued/ thou muste flee ydelnesse/ for it is enemye of cristen soules/stepmother to goodnesse and alle vertues. and þe key of all vyces. Alwaye doo some good werkis (sayth saint Iherome) that the deuyl fynde þe occupied. for he (is not lyghtely take

with temptacion/that be  
 spech hym aboute goode  
 labour. And Salamon  
 sayth ) that he is mooste  
 foole that loueth ydelnes  
 se. for in heuen he shal  
 not be receyued. for it is  
 ordeyned onely for them  
 that haue helyed them  
 here in vertue. In erthly  
 paradys they shal neuer  
 be. for they were neuer in  
 mannes labour here/ Ne  
 in purgatory they shalle  
 not be scourged w<sup>th</sup> meny  
 but in hell with deuyllis  
 where they shal neuer ha  
 ue reste Therefore be hely  
 here in vertue/ & alwaye  
 thynke that noo thyng  
 maketh a man soo heuy  
 ne so soone to endyne to  
 synne as ydlenesse)

¶ The leuenth synne is  
 lechery. and that is a fles  
 hely synne that cometh  
 of lust and lykyng of the  
 flesche. ¶ Dute of this  
 spryngemany braunches

One is fornicacyō/ that  
 is dedely synne doone fles  
 hely/between syngele mā  
 and syngele woman a/  
 yenste the lawe of God/  
 and the techynge of holy  
 churche ¶ Therefore holy  
 churche byddeth that no  
 man childe / ne woman  
 childe/ that passen seuen  
 yere of age / lye togyder  
 in bedde for drede of for  
 nicacyō. Ne sylter ne bro  
 ther for drede of incest. )

¶ A nother is called a/  
 uoutry/and that is spow  
 se breche / whyther it be  
 doone bodely or ghostely  
 It is gretter synne and  
 more myscheues than þ  
 other. for therin thou do  
 oste sacrelege (that is to  
 saye) thou brekest the sa  
 crament of wedlok. wher  
 of there comen ofte vn/  
 rightful heyres and fals  
 maryages. ¶ This syn  
 ne dowbleth ofte tymes  
 (whan it is

D iij



## Quattuor sermones

done by man married / and  
woman married for one  
of these foure myscheues  
folowe them that custo-  
mably vse this synne.)  
One is povertee. Another  
is lesynge of some  
membie. The thyrde is  
perpetuell pylson. The  
fourthe soden deth. And  
this fayleth not hardely  
and it be customably vled  
as I layd tofore. Another  
is incest / and is with  
thy kynne / or thyne affy-  
nyte. Another is whā  
thou mysusest thy own  
wyfe / and dooste ayenste  
kynde or order of mary-  
age / for as thou mayste  
slee thyselfe with thy ow-  
ne swerde. right soo thou  
mayste with thyne owne  
wyf. for this synne was  
Dnam Jacobys colyn  
lmyten to deth. and seue  
hulbondes of Sara also  
This sacramente and  
alle other sholde be done  
and vled honestly / and  
with grete reuerence. Another  
is whā a man  
synneth with the kynde  
of his wyfe / and the con-  
trary / this is righte per-  
lous. for he may not af-  
ter wedde none of her ky-  
ne. and yf he do the ma-  
ryage is noughte / and that  
worse is / he may knowe  
his wyfe noo more after  
warde in fourme of wed-  
locke without dedely syn-  
ne. but he be requyred of  
her. Another there is.  
and is mooste synkyng  
of all / whiche is the syn-  
ne ayenst kynde that the  
deuyll techech both man  
and woman. The dyuer-  
sytees of this synne be so  
abhomynable. that they  
be not named. but only  
in shryfte of them that  
be falle therein. for the  
gretter and more horry-  
ble that thy synne is / the  
more auayleth thy shryfte

So that the shame of þ  
tellyng is a greate parte  
of thy penaunce. ¶ This  
was soo dyspleyng to  
god/ þ he made to repne  
brymstone and fyre/ that  
destroied fyue Cytees of  
Sodomie and Gomere.  
The deupll hymselfe þ  
cauleth this synne. hath  
shame of þ dede. ¶ Thi  
se & many other fleshely  
synnes/whiche ben dede/  
ly/& eueryche werse than  
other comyn oute of this  
fowle synne of lechery.)  
The whiche be well kno  
wen to them that lyuen  
in luste of theyre fleshe.  
Therefore flee the occasy  
ons (sayth saynt Poule)  
that is to saye) syghte of  
wymmen/kysynge/tou  
chyng. and suche other/  
¶ This wyle scaped Jo  
seph the syne of his lady  
whan he lefte his palle  
or mantel with her. and  
ranne awaye. Thynke

also on þ ende/ and how  
nyghe it is of the strypte  
dome þ thou shalt come  
to. And of the horryble  
paynes and tourmentes  
that arte in helle for su  
che synnes/ and presume  
not of thyself. for dauid  
Salamon & Sampson:  
were ouercome with thac  
synne. Also here ne speke  
ony lechours wordes/but  
loue holy scripture. for þ  
draweth a man moche  
therfore. We also praye  
fastyng/ good & lawfull  
occupacions/ and with  
drawe the from super  
fluytees. And excelle of  
hote metes and drynkes  
for yf thou lyue after thy  
fleshe/thou shalt be dede  
sayth scripture (that is to  
saye/dampned vnto euer  
lastyng payne of helle.)  
¶ Therefore shytt þ ga  
tes of thy body & thy sou  
le fro all thise vnplecheues  
of synne/that is to saye)



## Quattuor sermones

thy fyue wyttes bodely & ghostly/ that they consente not with hym ¶ fyrst thyn eyen from threwe and lewd thynges bachy tynge and euill wordes & couleyles. Thy mouth from vnlawfull taast of glotonye lewd kyssynges & rybawdy wordes / thy handes from lewd to w thyng of thyself. and of other. And from stelthe and vnlawfull takynge of other mennys goodes ayenste theyr wyll/ Thy feet also from the pathes of synne/ and alle other wretched wayes. þ thou myghtest drawe to. This be the bodely wyttes. ¶ Thenne take thy gostely wyttes/as mynde. vnderstondynge/ reasoy/ and ymagynacpon/ that is to saye ) Haue mynde of the kyngnes of God and of thy last ende. and thou shalt neuer synne.

vnderstonde also cristis loore and his techynge and lete euer thy wyll be redy to worshyppe hym in thoughte/ worde/ and dede without ony werynes. Lete reason also rule thy dedes Inwarde and outwarde by cristis loore and his techyng withoute ony blyndenesse. And alwaye haue ymagyna cyon of vertuous lyuynge/ of nedefull werkes/ & of dredeful dedes/ of ioye and blysse that is ordeyned in heuen to theym that leue theyr syne and shall be saued. and of the horryble paynes and sorowes that they shal suffer endlessly / whiche for theyr synes shall be dāpned in to the dongeon of helle. ¶ In whiche ben nyne maner of horryble and hydeous paines/ that nyne maner of people shall be tourment

ted with there. as clerkes  
sayen. ¶ The fyrst is fy  
re that euer breneþ/ and  
neuer gryneth lyght. In  
whiche though all þ wa  
ter in the see were cast in  
it. sholde not quenche it.)  
for as oure fyre passyth  
a fyre paynted/ soo dooth  
that ours. In this fyre  
shall they euer brene/ that  
here alwaye brenned in  
fyre of false couetyse.  
¶ The secōde is passyng  
colde/ þ yf a grete hylle  
of fyre were caste therin  
it sholde come to yse/ w<sup>ch</sup>  
this shal they be tormen  
ted there / that ben colde  
to loue by malyce of the  
fende. The thyrde payn  
is wormes and horryble  
serpentes. As dragons þ  
neuer shall deye/ but lyue  
in fyre as fylhes done in  
water. With thysle they  
shalle be gnawen there.)  
that here gnawe them  
selfe with the venemous

bate of theyr euen cristen  
¶ The fourthe is abho  
mynable synke/ wherin  
they shal be lapped there  
that here delyten theym  
in the fowle synke of þ  
synne of lechery. ¶ The  
fifth shal be betyng of  
myghty fēdis as it were  
with hamers of prey.)  
wherwith they shalle be  
payned/ & beten without  
leasyng. that wolde not  
here be chastyled by the  
techyng of goddis wor  
des.) ¶ The sixte payne  
is derkenes. the whiche is  
so thicke/ that as it were  
that it myghte be felte  
with honde. In this hor  
ryble derkenes shalle they  
be bounde there/ that ly  
uen in erthe in derkenes  
of this forsayde synne. &  
wyl not come to Criste  
that is very lyght. by ho  
ly luyng and leuyng  
of synne whyles they  
( myghte.



## Quattuor sermones

The vij. payne is open  
shenship or shame for sē  
ne/whiche shalle be kno/  
wen: not hydde in payn  
full reproof of synfull fol  
ke. & specyally to theym  
that wyl not knowlege  
theyre synne here to god  
in dewe maner. Ne were  
not a shamed of hē/this  
shall be a full harde tor/  
mente. ¶ The eyghte is  
the horryble syghte of de  
uyles roynge & cryenge  
with terfull and sorow/  
full voyces wherwith thus  
shall they be payned the  
re/ yf here take none hede  
of holy ensamples and  
goode dedes. Ne of pre/  
chyng nor techyng of  
goddis wordes and byd/  
dynges. ¶ The nyght  
is fyrr bōdes/ wherwith  
they shall be bonde there  
hōde and foot/and other  
membres/that herespē/  
den theyr membres and  
lymmys in the deuyllis

seruyce. after y luste and  
lyhyng of theyr bodyes  
¶ Thise ix. paynes shal  
thise synfull lustre there/  
that here forloke & leste  
on wysely the felshyppe  
of the nyne orders of an  
gellis by theyr synfull ly  
uynge/ but they amende  
theym or they goo hens.  
¶ Therfore be sorow for thy  
synne. & amende the whi  
les thou art here/ that y  
mayste escape alle thise  
horryble paynes. & reyne  
with pure Lorde Jhesu  
cryste/in his hyghe blysse  
of heuen/where is ever  
myrthe after traueyle/fre  
dome after bondage/hel  
the after longe sykenesse  
lyfe after dech. partyghe  
loue withoute drede/and  
ever day without nyghte  
There thou shalt haue  
seuen Joyes in thy body  
and seuen in thy soule.  
¶ In thy body faynes/  
c (wetnes/strenght/

freddome/lust/helthe/and  
inmortalytee.and in thy  
soule wylldome/frenshyp  
and accorde/power/ worl  
hypppe/lurete/ and Joye  
without ende ¶ To the  
whiche he vs bryng that  
for vs deyed on the rode  
Jhesus criste goddis so  
ne. ¶ Amen

¶ On sondaye that last  
was I enfourmed you  
on homely wyse of þ wor  
thynges of mannys soule  
what it is/whan it is ou  
te of synne what synne  
is/and how it defowleth  
thy soule/ Of þ sacramē  
te of penaunce also/how  
it is a salue sanatyfe/for  
alle maner sorys of syn  
ne/whan it is dyscretely  
vled/ ¶ Now by the leue  
God/ I shall declare to  
you þ thre partyes of pe  
naunce/Contrycyon/con  
fessyon/and satysfaccion  
How by the fulfyllynge  
of theyn youre soules þ

thus haue bey wounded  
with synne now be re  
fourmed and brought a  
gayne to grace/

¶ First as for contrycō  
It is sayd/hytte your her  
tes and your clothes/for  
confessyon also sheweth  
oute youre hertes afore þ  
preeste by open speche of  
mouth/And for satysfac  
cyon/doo ye worthy-fru  
tes of penaunce/ Thus  
by thile thre thēges/this  
holy sacramente of pe  
naunce is preued/for cō  
trycyon also it is sayd in  
the lawter/ I haue tra  
uayled in my sorowes/ I  
shalte make moyste my  
bed euery nyghte w<sup>f</sup> my  
teres/as who sayth/I ha  
ue trauayled to make sa  
tysfaccion for my synnes  
with sorow of myn hert  
haupnge in my mynde/  
how longe I haue lyued  
How I haue spente my  
tyme/What goodnes I



## Quattuor sermones

haue lefte vndoo. How  
moche euyl I haue doo  
and how by my synne I  
haue lost the felyshyp of  
heuen and Joynded me to  
the felyshyp of the fende.  
that I am also here in þ  
vale of teres/full of wrec  
chednesse. and by byrthe  
brought forth vnto man  
rys synnes and sorowes/  
and shall come vnto the  
dredful dome/and gyue  
a rekenynge for the leest  
and the moost syne that  
euer I dyde. In worde  
dede or thought not kno  
wynge wheder I shall  
be worthy hate or mede.  
that I wolde also be in  
blyss/whiche I may not  
come to withoute greute  
tourmente and sorowe.)  
¶ Thise conspderynge  
thyne eares and werkes  
thou shalt well knowe  
that thou arte cause of  
thy owne sorow. And so  
for shame thou shalt fal

le to contricyō. & wyne  
the grace of god. It is a  
right harde herte (sayth  
saynt Bernarde) that no  
ther þ benefaytes of god  
may grynde. ne the pay  
nes of helle may fere/ne  
the Joves of heuen maye  
lusteyne. Ne that tempo  
rell tormentys ne sorow  
may chastyle. Many one  
there is that can not be  
cōtryte in that they kno  
we not what contricyon  
is. ¶ Therfore ye vnder  
stonde that contricyon is  
a sorowe of thy soule for  
med by grace/whiche cos  
meth of forthynkyng of  
syne/and drede of þ hye  
dome/w<sup>t</sup> a stedfaste pur  
pole to be confessed/And  
to doo satisfaccyon after  
the precepte of þ chirche  
It is also a conuersyon  
of thyne herte from euyl  
to goodnes/ fro the deuyll  
to god. and from vyce to  
(vertue.

**T**here be many that haue contricyon/ but not parfyghte. As whan thy herte is towched wiþ þ handes of god/ by inspyracyon to make the parfyte sorowfull/ but somewhat or lesse in as moche as þ begynnest to tourne. This is called attricyō.

**B**ut whan wyl and desyre of synne in every parte is fully forsaken with full sorowe of herte thenne it is contricyon. And soo very contricyon is the serche of synne.

**D**rygey saythe also. that very contricyon is to abhoire gay aray. and to desyre the hygher wepyng/ and flee slaughter to speke few. and to werke rightfully. And euer to haue drede and sorow in thy herte for thy synnes. for the more þ thou louest a thyng/ the more is thy sorow whan thou

ledest it.

**A**boue all creatures is god to be loued. Thenne it is mooste sorowe of his losse/ thenne of alle other creatures. ) whan thou dooste dedely synne/ theñe ledeste thou thy god. Therefore by grete contricyon and sorow thou must gete him aye ne. for loke how moche thou hast of grace/ as say the Saynt Gregory) so moche thou must haue of sorowe for thy synnes.

**T**he soules that are in blyss/ they now noo contricyon haue. by cause theyr Joyes be plentifulous. They that be in hell sorowen/ but that sorowe is not fourmed with grace. )

**T**he soules in purgatory hathe sorowe fourmed with grace. yet it is not merytory/ in as moche as it sholde haue be ( had here. Thus in



## Quattuor sermones

this lyfe mercy only hel-  
peth/but after not. It is  
blāfully herde sayth sa-  
ynte Iherome. that can  
wepe the dech of his fren-  
de or þ harme of tempo-  
relloos. & can not wepe.  
& be loy for synne. Thy  
contrycyō therefore muste  
be sharpe in that. þ thou  
hast offended thy heuen-  
ly fader. þ bodely & ghol-  
tely fedeth the in many  
wyles. & yet muste thou  
be sharep/ in that þ thou  
hast offended thy lord  
Jhesu goddis sone of he-  
uen/that with his precy-  
ous bloode/and with his  
mercy delyuered þ from  
the bondes of synne. cru-  
eltee of fendis. and byt-  
ternes of the paynes of  
hell. And though our lor-  
de sayd to the. Not every  
man that sayth lord lord  
shall entre þ kyngdome  
of heuē/ yet leue hym not  
but haue hym to the a-

uerne of contrycyon. and  
say to him as Dauid dy-  
de. The meke and þ con-  
tryte herte Lorde þ shalt  
not despyle. And thenne  
he shalle gyue the grace  
here/ & Joye whan thou  
goost hens. The fawcon  
whan he hath take his  
praye/ he despyeth no mo-  
re therof but the herte. &  
therwith he is content.  
So our lorde Jhesu whā  
he had raunsonde vs out  
of helle. he despyeth noo  
more but a meke & a con-  
tryte herte of vs. Ther-  
fore as þ fawconer or he  
wyl gyue þ herte to his  
fawcon. fyrst he wyl kyt-  
te it. and thenne take out  
the blood and washe it.  
Soo must thou geue thy  
herte to our lorde. fyrste  
kytte it with the knyffe  
of contrycyon. and thenne  
take out the blood of syn-  
ne by confessyon. and af-  
ter washe with satisfac-

cyon/ & so with the knyfe  
of his passyon. kut your  
herres & not your clothes  
haupng in mynde that þ  
blade of his knyfe was  
made of the spere hede &  
nayles/that his precyous  
body & herte were thryl/  
led with alle/ The hafte  
was made of þ holy tree  
of the crosse/and þ byrell  
was made of the crowne  
of thorn that was about  
his hede/whet this knyfe  
on his blessyd body/ that  
loo harde & cruelly was  
courmented on the crosse  
that they lctte noo hole  
Joynt with othet/ make  
also þ sheeth of thy knyfe  
of þ whyte skynne of ou  
re lord Jhesu/that was  
paynted with rede blodp  
woundes. loo many that  
from the toppe of þ hede  
vnto the sole of the foot/  
there was non hole ploo  
left of hym vncourged.  
Thenne with the cordis

thache was bounde with  
to the pyler. Now bynde  
this knyfe to the gyrdell  
of thy herte. And I doub  
te not. be thy herte neuer  
loo harde/ and thou this  
faythfully prynte in thy  
mynde his passyon with  
thyne harde hert/it wyll  
begynne to breke. Thus  
mayst thou lerne to suf/  
fre reprieues for our lord  
Jhesu/whiche for the suf  
fred thyle & many more.  
¶ There beyn syre thyn/  
gis that sholde ltere the  
to greate sorowe for thy  
synnes. ¶ The fyrste is  
that some tyme of þ day  
or nyghte as I sayd be/  
fore/ bechynke the howe  
thou hast lyued. & whan  
thy synnes come to thy  
mynde/haue an Inwar/  
de sorowe/that thou hast  
so greuouly offended thy  
god. ¶ The secōde that  
thou be a shamed of thy  
synne/ And ellis atte the  
E



## Quattuor sermones

synne/ & ellis at the daye  
of dome thy shall be she  
wed to the. and to all the  
worlde openly vnto thy  
grette shame and confu  
sion. The thirde that  
thou haue grete abhomi  
naciō of the fylch of syn  
ne / that thou haste thus  
done bothe in syghte of  
god & man. Seneca say  
the though I wylte that  
my synne shold be vnkno  
wen buth to god & man/  
yet wolde I abhoire and  
loth the fylche of my syn  
ne. The fourthe is that  
thou haue drede of the  
day of dome/ and of the  
paynis of helle. Of this  
day spekech saynte peter  
thus. vnnethe yf right wyle  
man that day shall be sa  
ued sayth he/where shall  
thenne the synfull apere.  
As ofte as I beholde that  
daye sayth saynt Ihero  
me. I quake in all my  
herte. And whider I ete

or drynke/or ellis othyr o  
ther thyng doo/ euer my  
thynke that the trompe  
of god sowneth in myne  
eres. and byddeth me syn  
ful wretche aryle and co  
me to thy dome. The fyf  
the is that thou haue so  
rowe for the losse of he  
uen / and the grete offen  
ce done. to thy maker.  
The sixte yf thou haue a  
threfolde hope. fyrst of  
foryeuenes yf thy synnes  
ben alone foryeue the. Ho  
pe also of grace to do go  
od werkis after / and in  
thyng alway to encrease  
And thenne hope of blyt  
se/wherwith thou mayst  
afterwarde be rewarded  
for thy good werkis. the  
prophete sayd before that  
I shold wasche euery ny  
ght my bedde with teres.  
By this it semeth that  
contricion after forgyue  
nes sholde be contynuall.  
To know this it is har

de / yet in thy wyll thou  
mayst haue continuel cō-  
fricion / euer in full pur-  
pose to leue / & lothe thy  
synne / & thus it is nede-  
full. for and a confessour  
knewe suche von that cō-  
meth soo contynuelly be-  
ynge sorp in warde & out  
warde / hym nedeth ne-  
uer to gpye hym but lityl  
penaunce. for though he  
had done grette and horri-  
ble synnes / he myght soo  
venge & bewayle his syn-  
nes here / that after his  
deth he shold no payn suf-  
fre in purgatory / yet this  
sorow muste be mesura-  
ble with a trusty hope  
that thou falle not in to  
heuynes of dyspeyre. It  
muste also be generall &  
hole for al synnes yet mo-  
re sharper for one thā for  
a nother after the gret-  
nes is / & it must be done  
for the offence done to  
god / & not oonly for dre-

de of euerlastyng payne.  
This maner of contryci-  
on breketh the snares &  
the chaynes of the deuyll  
And relesech the bondes  
and oblygacions of euer-  
lastyng payne / and dely-  
uereth the from the serua-  
ge & horrible company of  
deuyllis. and maketh the  
childe of god / and heyre  
of the blyss of heuen / &  
tofore were the childe of  
the deuyll / & a biennyng  
bronde of the pytte of hel-  
le. Only contrycion al-  
so auayleth not / but the-  
re as confession & satys-  
faccion now be hadde.  
for as we offende god in  
tre maner of wyle. In  
herte / speche / & dede / so it  
nedeth that we do our sa-  
tysfaccōn in tre maners  
and ellis the synne is not  
forgeue. Only contry-  
cion maye auayle also /  
whan thou art very con-  
cryte. and purposest after



## Quattuor sermones

warde to absteyn the fro  
all maner of synne. And  
knowlegest thy synne as  
soone as thou mayst/and  
doost also dew satisfac-  
cyon after the dome of þ  
chirche and this is þ mo-  
oste sure waye)

¶ The seconde washyng  
ge is confessyon done of  
thy mouth/Right as the  
soule is now washe and  
made whyte w<sup>th</sup> lowhyn-  
ge sorow. & salte frettyng  
teeres of thyne eyen. So  
by lowely confessyon of  
thy mouth. þ must rubbe  
of the foule spottis of syn-  
ne/ that are rusted in thy  
soule. Of this maner of  
washyng speket þ pre-  
phete Dauid sayeng th<sup>9</sup>  
Thou shalt sprayng me  
lorde with yslope/ and I  
shalbe clensed. thou shalt  
washe me/ and I shall  
be made clene and white  
as snowe. Right thus lo-  
wely confessyon done of

thy mouth/ to thy curate  
purgeth & maketh more  
whyte thy soule / than is  
ony snowe in this world.  
See therfore what con-  
fessyon is. ¶ Confessyō  
after doctours scyence is  
a lawfull declaracyon of  
synne tofore done. And a  
thyng wherby a preuy  
ghostly soze or sykenes is  
opened with hope of for-  
gyueues. ¶ Thre maner  
of confessyons there beyn  
One is Inwarde in thy  
soule. for or thou madest  
it. it was known to god.  
The secōde tofore a In-  
ge in hope of forgyuenes  
of God. And the thyrde  
tofore Goddis vyrary)  
where preuy synne is pre-  
uely opened/ ¶ Of this  
speket scripture & sayth  
Telle oute yf thou haue  
ony thyng to saye or she-  
we/ that thou mayst ther-  
by be Justefyed. ¶ The  
Cpassyon of oure

lord is a grete remedy as  
penitē syne/be it originall  
or actuall. The vertue  
wherof is expressed in the  
sacramēt of holy churche  
withoute. whiche there  
may no mā be hole / ther  
fore that confession is ne  
defull preuyth scripture  
layng thus. He þ is proud  
& wyl not obeie the pre  
cept of the preest he shall  
be deed / we haue it also  
of our lord fader of heuē  
that every man & womā  
haupng yeres of discressi  
on is bounde by one per  
sone to make confession  
onys a yere of all his syn  
nes to his owne curate/  
That it is also nedefull  
reason preueth in this wy  
se. And thou haddest tres  
pared to thy neyghbour/  
it were not rightfull that  
thou sholdest sette thyne  
owne payne at thy luste.  
ne he that hath wronge  
nother. but a meane that

cowde & myght see it res  
sonably after the wrong  
were declared. The preest  
is ordened to be a meane  
& let thy paynes for the  
wronge that thou haste  
don to thy god by thy sin  
ne/it nedeth thenne that  
thou shew trueiy thy tres  
pate vnto hym / that he  
maye set the /suche penaū  
ce. wherby thou mayst be  
able to come to the pre  
sence of thy lord god. Als  
so in every dome that is  
resonable / there muste be  
a Juge & a persone that  
is gylty. & þ preest must  
other be by preues / or els  
les by wytnes ayenst thy  
wyl. or by wylfull know  
lege sythe the dome of pe  
naūce is fre & not ayenst  
thy wyl / by cause thou  
goost therto wylfully. the  
ne shall not the procelle  
of this dome be in pro  
myle/ne in wytnes/ but  
freely in thy propre con  
fession



## Quattuor sermones

feltyon. And he muste be  
Juge þ̄ may bothe forgy  
ue & condempne. (¶ that  
is god) for he oonly rele  
seth synnes. And soo tyll  
he toke mankynde con  
fessyon of herte suffyled.  
but after he requyred and  
asked confessyon vocayll  
whiche is made of man  
to man. & for as moche  
as he is not here with vs  
in fourme of man/ ther  
fore he ordeyneth men to  
be his bycarpes/ þ̄ þ̄ shol  
deste confesse the to/ To  
whom he gaaf power to  
bynde & to vnbynde. And  
thus is confessyon nede  
full by reason/ promyse.  
and holy scripture. Our  
lorde gaue power only to  
preeſt to bēde & to vnbyn  
de whan he sayde (Whos  
synnes ye forgyue they ben  
forgyue / & whos synnes  
ye withholde : they ben  
withholde. yet as by po  
wer & vertue god loleth/

for there is no power but  
of god. Crist (sayth saynt  
Austyne) was for vs cru  
cyfied/ by whiche man &  
none other synnes are for  
geuen. ¶ Therfore oure  
lorde gaaf openly þ̄ holy  
ghooste to men/ gyuyng  
vnderſtondyng that syn  
nes are not forgyuen tho  
rough merytes of men but  
thorough the goodnes of  
the holy ghoſte. for whan  
he aroſe frō deſth/ he layd  
to his dyſciples. Taketh  
the holy ghoſt/ and whos  
synnes ye forgeuen. (¶ As  
who sayth) the ſpyryte þ̄  
is God forgyueth/ & not  
ye. And soo he that maye  
forgeue by man/ may for  
geue without man. The  
ſacramēt of grace (sayth  
saynt Austyne) God for  
geueth ſome tyme by euyl  
men. but grace alone. He  
geueth but by hymſelfe)  
yet remyſſyon of ſynne he  
werchech boche by hym/

selfe & by the holy ghost  
 And thus no man dooth  
 away synne but crist alone.  
**C** Saynt Ambrose  
 and other doctours sayn  
 that þ word of god for-  
 gyueth synnes. The pre-  
 ste is þ Judge. and yet of  
 hymselfe he hath no po-  
 wer/ but of hym alone þ  
 deped for oure synnes. )  
**C** Saynt Iherome sayth  
 that þ same power that  
 crist gaaf his appostles.  
 after his resurrection/ the  
 same hath all holy chir-  
 che in bysshoppis & pres-  
 tys. But specyally to pe-  
 ter. and to his successours  
 That all sholde vnder-  
 stonde / who soo parteth  
 hym from vnpytee of the  
 fayth/ maye neuer be lo-  
 sed from synne/ ne entree  
 in to the blyste of heuen.  
**C** The prest loseth none  
 verely but God tho that  
 tourneth to penaunce the-  
 ne he mynystreth right-

fully that of the vertu of  
 god/ what had it profyte  
 to Lazare that he wente  
 oute of his tombe/ but yf  
 it had be sayd/ loled hym  
 and lete hym goo. Criste  
 by voyes repled hym from  
 his sepulcre. And soo he  
 wente forth þ was boun-  
 de not by myghte of his  
 feet/ by vertue of hym þ  
 repled hym. This same  
 is now ghostly done in þ  
 heret of a repentaunt man  
 whan thou herest a man  
 repentaunt for his synne  
 thenne he begynneth to  
 lyue ayeu/ whan he con-  
 fesseth hym thenne he is  
 brought out of his sepul-  
 cre. but yet he is not loled  
 See therfore of whom &  
 whan he is loled. Cryste  
 sayth tho that ye haue lo-  
 sed here in erthe/ shall be  
 loled in heuen: **C** Here sa-  
 ke hede how he sayd tho/  
 that is to saye. Noo man  
 E iij



## Quattuor sermones

except/ but who soo be re-  
pentant/ and aske forye-  
uenes by the churche / he  
shall haue foryuenes. yet  
thoug by þ churche syn-  
ne mayworthely be forgy-  
uen the / þ dede may not  
cyle / but oure lord cyle  
withyn forth. for þ that  
is doon withyn vs / maye  
not be done of vs / but of  
hem. The dyscyples loos-  
ed hym luyng whom  
the mayster repled fro de-  
the. for and they sholde  
haue repled hym deed /  
they sholde haue shewed  
more strength thā vertue  
Thus holy churche hath  
auctorite of her spowse  
to lose from al maner of  
synne. Saynt austyn sa-  
ythe that seuenty tymes  
& seuen we ben charged  
to forgyue / that is to say  
to euery man that is re-  
pentant / & asketh forgy-  
uenes / yet may not euery  
preest generally do this /

but in tyme of nede. or by  
auctorite of the pope / or  
of his byshop. for ryghte  
as a man hath power to  
ete / and hath not wher-  
of / soo it is of prestis po-  
wer / all they haue power  
yet it muste be gyue the-  
ym of theyr soueraynes  
whāwhere. & how moche  
they shall exsecute. Ther-  
re maye noo man chose  
hym a confessor. but the  
pope aboue without auct-  
orite of hym / or ellis of  
theym that hath power  
vnder hym. But nedys  
must he be shryuen to his  
owne curate / yet in cer-  
teyne causes by leue of  
his curat he may. as whā  
the curate lacketh discre-  
tion. A nother whā thou  
chaungest thy housholde  
and arte a vagabonde.  
or in perell of dethe. Or  
whan thou entrest the see  
in soo grete perell / thou  
mayste also by þ confesse

the to a lay man/ & haue  
forgyuenesse. & they that  
thus here þy thou scape  
muste charge the that þy  
shewe the same to thyne  
owne curate. Also pylgry  
mes. marchauntes/ and  
other goers aboute/ in dy  
uerse countrees in the sa  
me wyse ¶ Other causes  
there ben that thy curate  
must sende the tofore the  
bysshop. wherto þy muste  
nedes abyge. and be sorie  
that thou haste more of  
fended than other haue  
The tokens of very con  
fession are thise. ¶ The  
fyrste is shame whan þy  
shryuest the sayth saynt  
Iherome/ were a shamed  
of alle the wayes that þy  
haste gone in synne/ Not  
for thy confessyō/ but for  
the fylthe of synne that  
thou sheweste there. for  
not oonly oure lord seeth  
it/ sayth he/ but also all þy  
holy company of heuen.

Therefore be a shamed.  
for that maketh the/ the  
looner to haue mercy of  
oure lord. Mary mag  
deleyne shamed not to  
confesse alle her synnes  
in presence of alle þy were  
at the feest. her confessyō  
and teeres/ therfore brou  
ght her to blyss. ¶ The  
lecōde is mekenes in wor  
de/ lokyng/ & chere. with  
oute ony stordynes. as þy  
publycan that thoughte  
hymself vnworthy to lyt  
te vp his eyes to heuen. )  
And as poule also obey  
ed to the calling of oure  
lord. ) Soo sholdest thou  
to þy byddyng of thy gho  
stely fader. And in noo  
wyse cary thy shryfte for  
thise perylls sewynge.  
ye that ben yet vnshryue  
take goode hede to this  
lesson and see what perel  
ye stonde in. The fyrste  
is for the uncerteynte of  
the lyfe. Scripture sayth



## Quattuor sermones

that no man / knoweth  
his ende . ne the tyme ne  
place . ne how . ne what  
maner he shall dey . And  
all is for thou shouldeste  
in every tyme . and pla-  
ce be redy to thy deth . A  
nother is for encreasynge  
of thy synne / for synne þ  
is not anone / doo a way  
by shryfte / he draweth a  
nother to him . As sayth  
saynt austyn . And so as  
thou encrease thy syn-  
ne / Right soo thou encre-  
asest thy payne . A no-  
ther for drede of comyn-  
ge aye . for the ferder  
that thou goost from god  
by thy longe abydyng  
in synne . The harder it  
is to the after to tourne  
ayen to thy good lyffe .  
And also in grete lyke-  
nes thy payne is somty-  
me soo giete / That thou  
mayst not be very repen-  
taunt . It must also be ho-  
le / not some to one and

some to another This is  
a grete spice of ypocresye  
& this vley moche people  
and all for they wold be  
holde holy / & better than  
they be . Saynt bernard  
sayth that there is no cō-  
fession . but it be in trowth  
of thy mouth profytable  
and clenness of thy herte  
yf thou be seke / & swete  
in all the parties of thy  
body / it is a token of ly-  
fe . And yf it be partycu-  
ler it is a token of deth .  
Right so / & thou telle all  
thy synnes / it is a token  
of saluacōn . As whan cri-  
ste helpd the mā that the  
gospell spekith of . he ma-  
de hym not halfe hole /  
but all hole . Soo whan  
he forgyueth / he forgy-  
ueth all / or neuer a dele .  
Therefore helde out thy  
hert to thi lord god . sayth  
the pphete as water / not  
as oyle / lest the farnesse  
abyde / or as milke lest

the whytnes apere/ ne as  
wyne leest the sauour a/  
byde. thou heldest out thy  
hert as oyle. that shruelt  
the of thy smale synnes/  
and leuest the grete / and  
the fat within the Thou  
heldeste oute as mylke /  
that by colour of excusa/  
cion makeste thy synnes  
wythe. As adam dyde, by  
the woman/ and the wo/  
man by the serpent / thou  
heldest out also as wyne  
that after the leuyng of  
thy synne / thou kepest  
the sauour within y ther  
of. Al whan thou delytel  
te the in lecherous wor/  
des/ or hast Joye to see va  
nytees / or auaintest the  
of lewdnes done to fore/  
and that is a synne that  
moost greueth god Ther  
fore helde oute thy herte  
as water. that nother fat  
nes / colour/ ne sauour a/  
byde after with alle the  
circūstaūces. As in what

maner. what place. what  
cause/ what tyme/ what  
age/ what state/ how mo/  
che. how longe. why. and  
where. and al suche that  
agree. Thy synne also  
it must be naked. not ma  
de by a messenger/ ne let  
ter. but with thyne owne  
mouth. nor in gaye ter/  
mes. but in suche wyse.  
be it neuer so fowle that  
thy confessor may kno/  
we thy meanyng. as doo  
it wylfully. as the theef  
that henge vpon the crof  
se. And not as Achor. He  
muste also be faythfull  
that thou haue full hope  
of forgyuenes of thy syn  
nes by the mercy of god.  
or thou go hens accusyn/  
ge thyselfe and none o/  
ther. sayeng with Iosue  
& dauid. I am he y syn/  
neth. I am he that dyde  
amys. Not excusynge the  
by custome. felishyppe.  
or freylte as some do. do



## Quattuor sermones

do it also in good entent  
for noo vayne glory / nor  
drede of payne / but specy  
ally for the offence done  
withoute ony feynynge.

¶ For dyuerse causes is  
confessyon profytable.)  
fyrst for þe peryll of synne  
that thy confessour there  
sheweth the. Also for the  
shame þe thou haste there  
in thy confessyon / whiche  
is a greete releas of thy  
payne. ¶ A nother for it  
sheweth in thy cōscyence  
a lykenes of forgyuenes  
By confessyon also god  
is glorifyed / & the deuyl  
confounded. for who so  
delyth oft to be confessed /  
in what temptacyon he  
be / he shall not be ouerco  
me w<sup>th</sup> the deuyl. Saynt  
Austyne sayth.) that the  
oftener that thou art con  
fessed of thy synnes / in ho  
pe of forgyuenes / þe lyght  
lyer sayth he . thou shall  
haue grace and forgyue

nes of thy synnes. Onys  
a yere it is spedefull to  
make thy confessyon ge  
nerall / And specyally in  
the poynte of dethe. And  
the shame herof shall be  
there to the a grete parte  
of thy satisfaccyon.)

¶ The thyrde parte of  
penaunce (as I sayd tofore  
is satisfaccyon. This is  
grounded in the wordes  
of þe prophete / that where  
he sayde to Naama. Go  
and walke the leuen ty  
mes in Jordan / and thou  
shalt be clenyd of alle þe  
thou haste defacyd with  
spottys of synne. though  
it be soked w<sup>th</sup> bytter so  
rowe of thyne herte / and  
clerely rubbed with con  
fessyon / yet muste it haue  
many dyuerse rensynge  
after with satisfaccyon.  
yll it be soo clerely pur  
ged here or in purgatory  
that it may clerely appe  
re after in the syghte of

our lord. Yf thy contry:  
 cyon be grete here/ thy pe  
 naunce maye be the lesse  
 there. And yf it be lytyll  
 thy payne must nedes be  
 the gretter. And so grete  
 it may be here that it suf  
 fyleth to thy saluacyon.)  
 ¶ Satisfaccyon after dy  
 uerse doctours / is a put  
 tyng awaye of the cause  
 of synne. not takyng hede  
 of theyr subgestyons. It  
 is also an oblygacyō do  
 ne of good werkis to god  
 with mekenes. and low  
 nes of hert/ after the qua  
 lyte & quantyte of synne.  
 This satisfaccyon must  
 be doo wylfully without  
 grutchyng. and it muste  
 be plener & generall for  
 euery synne resonably.)  
 As preyen penaunce for pre  
 y synne. open penaunce  
 for open synne. ¶ Thre  
 pryncypall werkes there  
 ben of satisfactyon. Al  
 mes/ Prayer. and fastyng

¶ Thise thre oure Lorde  
 fulfyllled in his passyon  
 for redempcyon of oure  
 synne. Therefore what  
 almes is/ and how it shol  
 de be done. I shall telle  
 you. ¶ Almes is a lowyn  
 ge of thyne herte with a  
 wylfull compassyon to  
 theym that ben in nede/  
 and it is a dede of mercy  
 by cōpassyon of thy ney  
 ghbours mylchefe. There  
 be thre maners of almes.  
 One is in the contricyon  
 of thyne hert for the syn  
 ne that thou offrest thy  
 selfe to god. A nother by  
 gyuyng of badely trelou  
 re with thyn honde. The  
 thyrde in pyte and com  
 passyon haupyng of thy  
 neyghbours mylchefe.)  
 Temporall almes thou  
 mayste somtyme geue of  
 goodis vntreuly gotten. (It  
 is to save.) whan y kno  
 weste not to whom thou  
 shalt restore it/ and yet it



## Quattuor sermones

muste be done by counsey:  
le of thy ghostely fader.  
And tyme not that thou  
getest by thefte. for som  
tyme it is chalenged and  
theñe he that delyuerech  
shall aske it ayene. And  
sometyme it is chaunged.  
& shal not be asked ayen  
As whan it tourneth not  
to þ taker. by cause they  
come by theeft or robbery  
raueyn/lymony. or vlcry  
And soo of theym shall  
noo almes be gyuen. for  
they must be restored aye  
ne. But whan the haupn  
ge is chaunged. and shal  
not be asked agayne. As  
gyftes of comyn wpm/  
men/ & Jogelers/ or suche  
other/ theñe shall they be  
gyue in almes. Also yf  
thou fynde a thyng of  
any value after tyme þ  
haste doo thy besynes/ to  
wytte dewly who owrd  
it thou shall spende it in  
almesse by counseyle of

thy ghostly fader. to al þ  
haue nede. ¶ Also thou  
shalt gyue thyne almesse  
to good and badde, fren/  
de and enmye. yf thou be  
of power/oure lord sayth  
Geue to every man that  
asketh the. and to me not  
away thy face saith toby  
Pet it is sayd) Geue the  
good man & receyue not  
þ synner (that is to saye)  
Gyue that nature be sus  
teyned/ and not þ synne  
nourysshed. Thou nou  
ryssheth the syne that ge  
uest thy good to Jogelers  
and Japers. And suche  
that lyue by ydelnes. and  
suffre the poure man to  
haue hungre. & myscheef  
Suche maner of geuyng  
is forbode. ¶ Yf pyte say  
the saynt Ambrose) shal  
not be wyte to all/moche  
more plentuous muste it  
theñe be to the good. and  
vertuous in lyuyng. thou  
shalt rather gyue to thy

kynde/ or neyghboure in  
theyr nede / and they ben  
vertuous / than to other.

**T**hou shalt also gyue  
to olde men & wymmen  
with childe/ yf they haue  
nede rather thā to other.  
And to theym þ̄ be falle  
in greate pouerte / whan  
suche pouerte falleth not  
thorough ryot araye/ or pō  
pe of this worlde/ yet ra-  
ther geue thenne the pou-  
re be vnserued/ Opey thy  
herte to all that aske the  
for the loue of god. with-  
oute difficulte. and gyue  
it with charyte and with  
good wyll. Or ellis thou  
makest no dew satisfac-  
cyon for thy synne. Also  
with a gladde chere and  
a meke spyryte. So that  
thou doo it for noo bayn  
glorpe. nor despyse not þ̄  
poure. for he is a man as  
thou arte. and gyue it ha-  
stely. and tary not from

hym that suffereth ang-  
uylthe (sayth Salamon.  
gyue it also with dyscre-  
cyon. And yf thou haue  
moche/ gyue moche. Yf  
thou haue lytyll gyue ly-  
tyll (sayth Toby) Thus  
bodely or ghostely euery  
man may gyue almesse)

**F**urthermore apenste  
concupiscence of thy fles-  
he/ thou haite fastyng/  
harde goyng and luyng  
and bytter wepyng/ knoc-  
kyng on thy brest/ of kne  
lyng/ & sharpe disciplyne  
with roddis of thyne ow-  
ne hōdes/ trauayle of pyl-  
gremage/ trybulacyons.  
anguyllhe/ seknes/ & su-  
che other bodely dysleas  
pacyently suffred of the  
scourge of god. All suche  
penaunces wyllfully ta-  
ken/ a discrete confessor  
wyl putte to the in parte  
of thy satisfaccyon and  
penaunce.



## Quattuor seronies

**F**astyng is a wylful/  
ly abstynence from mete  
and drynke / wherby the  
synne is washten / and  
thy flesshe made lowe .  
for delyre of euerlastyng  
blyssse. Goostly fastyng  
is from dedely synne / &  
temporell Joye. Saynte  
Jherome sayth / that it  
profyteth not to feble thy  
body with fastyng whan  
thy herte swelleth by pry  
de Some fast for syknes  
or for thy maye not ete .  
Some for pouerte / some  
for ypocresye . And some  
to the worthyppe of god.  
And thou muste modere  
thy fastyng that thy sto  
make be not greued with  
to moche excesse. for lityl  
mete mesurably tempreth  
and profyteth both body  
and soule / and dysposeth  
the to goostely trauayle.  
There ben some that ete  
moche delycate metes /  
and more whan they fas

te / than they doo at two  
melys whā they fast not  
And in maner they breke  
theyr faster.

**T**here is also prayer  
ayenst pryde two maner  
One is In warde in thy  
soule withoute shewyng  
of voys . Another also  
ordeyned for the thre par  
tyes of satisfaccion ayen  
ste pryde . Prayer is a lo  
uyng delyre of thy soule  
vnto god / with speke of  
mouth or gaderyng of  
wordes / to aske good of  
god with utteryng of thy  
voys. Of foure frutefull  
prayers saynt Poull spe  
keth whan he sayth . I  
praye you fyrst of al thin  
ges that there be obsecra  
cions / orylons / postulacy  
ons / and yeldyng chan  
kynges . Obsecracyons  
are whan thou seeke in  
thy soule the multitude  
of thy synne and lyfyll  
of thy merytes. And see

the horrible paynis of hel  
le. whiche thou mayst not  
bode by thyne owne ver  
tu. Ne duerst not for thy  
ne owne vnworthynesse  
make thy prayer thyselfe  
but makest supplicacions  
by other menes. As whā  
thou sayst Sancta maria  
ora pro nobis. Our lord  
by thy passyon deliuer vs  
Dysson is / whan thou  
hast forsake thy synne /  
and askest forgyuenesse  
by open speche. Postula  
cion is / whan after thy  
penaunce done / thou ha  
st a sadde hope of forgy  
uenesse. yf thou pray also  
ony thyng ayenst thy ow  
ne spede. As Paule that  
prayed / that his tempta  
cion myght be put away  
Thenne oure lord wyll  
not graunt it the. Some  
thingis thou mayst pray  
with condicion / And so  
me thingis without con  
dicion. to haue grace and

blyss with our lord. thou  
mayst are withoute con  
dicion. Saynt Barnar  
de sayth that thou may  
st are of our lord grace  
in alle goodnes to please  
hym. lyue in hym / see his  
blyss. and to able thyselfe  
to vertuous to doo byn  
worshyppe . And to be  
with hym withouten en  
de / yet afore this prayer  
thou must make redy  
thy soule in diuerse wyle  
¶ First thou must with  
drawe thy hert from out  
warde belynnnes. beyng  
in wyll to kepe thy thou  
ghtes . after thy fyrste en  
tence. Thou must consy  
der also how worthy þ  
arte that prayest and how  
worthy he is that þ pray  
est for Thou must also  
be clene in soule . And yf  
thy prayer be shorte lete it  
be done w<sup>th</sup> stedfaste hope  
for a short prayer w<sup>th</sup> alad  
hope farth ¶ f iij



## Quattuor sermones

fully done/ is more accep-  
table to god/ than a long  
prayer feyntly done with-  
oute hope/ yet to theym þ  
ben occupped in dyuine  
seruice long prayer is spe-  
cedfull. To praye also w<sup>f</sup>  
boys is more spedefull/  
theñe to thēke or to wor-  
shipp. Crisostome sayth  
thus.) Thou that with  
lowde voyz prayest and  
whysperest/ thou suffrest  
none other to pray abou-  
te the. And therefore thy  
synne and thy payne is  
encreased yf it be doone  
wyttyngly. And thysel-  
fe not herde of god. It mul-  
te also be done withoute  
interrupcyon not to saye  
a verse or a Pater noster.  
and bytwene Jangle and  
telle a tale withoute gre-  
te nede/ ne to haste it to  
moche. Thou muste also  
make it comyn to place/  
tyme and personis. Pou-  
le sayth) I wyl that men

praye in every place/ yee  
in the churche princypaly  
for our lord sayth (M<sup>o</sup>ys  
hous shalle be called the  
hous of prayer/ all tymes  
are tymes of prayer/ Yet  
in holy churche ben seven  
hours specpally ordeyned  
for tyme of prayer/ whi-  
che most specpally longē  
to relygyous men. Our  
lord afore his passyō tras-  
uayled all nyght in pray-  
er. Our lady and Joseph  
also rose every nyght at  
mydnyght and sayd the  
psalms of cōmendacion  
And þ same dyde dauid  
& his husholde. Though  
all maye not do thus. yet  
auple theim that be bou-  
de/ and haue noo lettyn-  
ge. It muste also be ma-  
de with ocher/ and not al-  
waye alone. In that it is  
more acceptable to God  
more pleasynge to angel-  
lis/ and more confusyon  
to the deuyl. And the sa-

me that thou makest for  
a nother. is better than  
that thou makest for thy  
selfe. and though that ou  
re lord here not anone  
thy prayer atte thy wyll.  
yet he hereth it and graū  
teth the haply that/ that  
is more spedefull. A thyn  
ge that is longe despyed/  
at the last it cometh. and  
that is the more deynce.)  
It muste also be done w<sup>th</sup>  
deuocōy. ¶ Deuocion as  
clerkis saye) is a tender  
nes of hert. wherby thou  
brieste lyghtly in to tee  
res. Also a wyll of loue  
lyfte vp to god/ or to his  
heuenly creatures/ meyn  
ge the inwarde and out  
warde to the seruyce of  
god. Suche deuocion pur  
gith bothe body & soule.  
And thus deuocion may  
be knowen by two pryn  
cipall tokens. One is by  
gretnes of the voye out  
warde/ as a grete fyre is

knowen by the flame. A  
nother by teeres. for righ  
te as fyre dryueth oute  
moysture fro wete wood.  
so deuocōy byngth oute  
teeres of thyne eyes in  
prayer. ¶ Well is him þ  
hath suche plente of tee  
res/ for he is disposed to  
grace. But there ben so  
me that haue grete plēte  
of teeres fro day to daye  
in prayer deuoutly redyn  
ge or spekyng. And yet  
wyll not leue their synne  
nor trauayle to withston  
de their temptacions/ nor  
to knowe/ ne to kepe the  
preceptis of oure Lorde.)  
Suche teeres ben not ac  
cepte/ for dewe sacrefyce  
to oure lorde. ¶ If thou be  
full contrite sayth Aloure  
de) and truste in þ mercy  
of God confessed & wyl  
lynge to doo thy penant  
ce/ and not in wyll to for  
ne ayene to thy synne.)  
(¶ chenne



## Quattuor sermone s

sayth he suche terres plea  
sen god. And walshen a  
way thy synnes and mo  
re tormente the deuyll as  
sayth saynt bernarde. tha  
all other kyndes of tor  
mentes may doo. Syth  
deuocion must be in eue  
ry prayer / yet the tyme  
therof shold be principal  
ly vled in the tyme of the  
masse / and for foure cau  
ses. One is for the presen  
ce of oure lord god that  
is there / not oonly by his  
godhede / but also by his  
manhode that he toke  
for the loue of mannys  
soule. The seconde is for  
the multitude of angellis  
that there be euermore  
present to yelde worshyp  
to almighty god. The iij.  
is for the grete profyte &  
spede that the body and  
soule haue / by vertue of  
the sacramente / bothe to  
theym that ben presente  
and specially to theym

þ worthely receyue hyt.  
The fourthe is for the  
wonderfull worshyp that  
is there gyuen to may /  
that though the vertue  
of wordes sayd of may /  
the presence of our lord is  
hadde / and the Innume  
rable nombre of angel  
lis / soo many that noo  
tunge can telle / nor herte  
thynke. ¶ Deuocion  
sholde be also vled in ty  
me of seruyce that thou  
arte bonde to saye. But  
for vnkunnyng say theyr  
seruyce the more hastely /  
for theyr preuy prayer / þ  
they haue deuocion to.  
And the deuocion is ly  
tyll or noughte worthe.  
See therefore now howe  
thy soule maye be refour  
med / and broughte aye  
to god. Thy soule hathe  
mynde reason and wyl.  
Mynde for it sholde reste  
in god. Reason for thou  
shold know god. and wyl

for thou shold loue god.  
 But by sinne thy mynde  
 is vnstable / thy reason  
 blynde & thy will croked  
 And all is for thou forsa-  
 kest thy god. The refor-  
 macion therefore of thy  
 mynde is to brynge aye  
 thy herte that was tra-  
 uayled with vayne thou-  
 ghtes / by prayer / redynge  
 and ofte thynkyng vpon  
 god. As of his incarnaci-  
 on / passyon / Innumera-  
 ble benefaytes / & gracys  
 ous pestes / hauyng grete  
 sorowe for thy vnkyn-  
 nes that thou alway she-  
 west hym. The reforma-  
 cion of thy reason is to  
 beleue sadly in the fayth  
 of holy chirche / our lord  
 for our grete comforte ha-  
 the gyue vs knowlege in  
 holy scripture / where we  
 may fynde all þis neces-  
 sarie & spedefull to oure  
 soule hele / not to folowe  
 herin our naturall will

but to submytte our wyll  
 to the rules of fayth af-  
 ter þ vnderstōdyng of ho-  
 ly doctours / & soe gostly  
 to be censed by the sacra-  
 ment of penaunce. The re-  
 formacion of thy will al-  
 so is to wythstōde vyces  
 And with a good will  
 truly and faythfully en-  
 crease & abyde in vertues  
 for god without ony cu-  
 rpyte of will. þ there be  
 noo double desyre ne no-  
 ne affeccion plesyng to  
 the but luche as is accor-  
 dyng to the will of god.  
 ¶ Thus thou consyde-  
 red the worthynes of thy  
 soule The honour of thy  
 synne wher with thy sou-  
 le is thus wounded. Ta-  
 ke this salve of penaunce  
 with thise thre plasters.  
 Contrycyon / confessyon /  
 & satisfaccion. And byn-  
 de theyn sadly to thy so-  
 re with the bondes of ho-  
 pe & drede. Hope to haue



forgeuenes of thy synne  
hope of grace to lyue wel  
after. and hope of glorie  
withoute ende to reygne  
perpetuall in heuē blyſſe.

¶ Drede also of the pay  
nes of helie. yf thou dys  
peyre of his mercy. for to  
hym it is proper to haue  
mercy and to spare. Soo  
that for euery synne (as  
sayth Saynte Anstyne)  
there is an absolucion/be  
it neuer soo grete. for  
what myghte be gretter  
or more worse synne than  
to ſlee oure lord Ihesu  
Criste. Right as the Je  
wes dyde / yet there were  
some of theim after that  
byleued / and now ben sa  
ued. Peter & mary ma  
deleyne and many other  
also after they hadde ſy  
ned. they were with the  
ſalue of contrycō made  
hole / & now ben in blyſſe.

¶ Therfore be thy syn  
nes neuer soo many nor

loo grete. dyspeyre þ not  
but ſaye alway with Da  
uid. (Haue mercy on me  
lorde after thy grete mer  
cy.) Doo away lorde my  
wychedneſſe. May hath  
ſynned ſayth Saynt Au  
styne) and criſte hath re  
demed. And ſoo at oure  
lorde (as ſaythe the pro  
phete. is mercy and plen  
teuous redempcyon And  
he ſhall redeme Iſrahel  
frō alle his wychydnēſſe.

¶ Iſrahell is as moche  
to ſaye) as he that ſeeth  
god) he ſeeth god thenne  
that lothich his synne. &  
by contrycō and by con  
feſſyon and penaūce do  
ynge is cōuerted to hym  
That thou may thenne  
thus be conuerted & doo  
penaunce for your ſēnes  
graunte he you and me  
that deped for vs vpon þ  
rode tree.

¶ Amen.)

**The generall  
Sentence)**

**G**ood men & wpm/  
men I do you to vn-  
derstonde that we þ haue  
cure of your soules, be cō-  
maūded of oure ordyna-  
rpes/and by the consti-  
tutions and the law of ho-  
ly churche/to shew to you  
foure tymes by the pere.  
in eche quarter of þ pere  
onys/whan the people is  
mooste plenarpe in holy  
churche/the artycles of þ  
sentence of cursyng. Soo  
that not for our defawte  
no man nor woman fal-  
le therin. And yf ony be  
therin fallen he may tho-  
rough the helpe of god al-  
myghty and all holy chir-  
che with shryfte and pe-  
naūce makyng good for  
his synne vp ryle & bym  
amende/ wherfore I doo  
you to vnderstonde that  
cursyng is suche vengau

ce takyng/ that it depar-  
teth a man fro the blyss  
of heuen/ from howsell/  
shryfte/and all the sacras-  
mentes of holy churche/&  
betake hym to the deuyll  
and to the paynes of hell  
withoute ende/ but yf he  
haue grace of hym to a-  
mende. But thertore see  
þ noo man nor woman  
saye that I curse hem. for  
it longeth not to me/ but  
to shew the poyntes and  
the artycles of þ sentence  
of cursyng. for I do you  
well to wytte / Who soo  
dooth ayenst ony of thise  
poyntes þ I shall shew  
you. he is a cursed in the  
dede doyng of the Pope/  
archebyshop/ byshop. &  
of alle holy churche. And  
that god almyghty gyue  
you grace for to kepe you  
oute of cursyng. Lysten  
and here/and I shall tho-  
rough the helpe of god fa-  
der almyghty to you.



## Quattuor sermones

These telle and shewe.

**B**y þe autorite of god  
the sone & the holy ghost  
& his glorious moder &  
mayden our lady saynte  
marp/ & the blessed apost-  
les peter & poule / & alle  
the apostles / martyres /  
confessours / & virgynes/  
and the halowes of god  
I denouë and shewe for  
a curled al tho that fraū-  
chise of holy chirche bre-  
ke or destrouble/or are a-  
pen the state of holy chir-  
che/or therto assent with  
dede or couleple. **A**nd  
also alle tho that pryue  
holy chirche of ony right  
or make of holy chirche  
ony laye fee that is halo-  
wed or sanctified. And all  
tho that withhold the ri-  
ghtes of holy chirche / þ  
is for to save / offringes /  
tythes/rentes or freedom  
of holy chirche lette or di-  
strouble / or breke / that is  
to save/þf ony man flee

to chirche/or chircheperde  
who so him out draweth  
& all tho that therto pro-  
cure or assente. And alle  
tho that purchasen let-  
tres of ony lordes courte/  
wherfore lettynge is ma-  
de in cristen Courte / that  
processe of right may not  
be determined nor ended  
And all tho that þ peas-  
of the londe destrouble.)  
And all tho þ blood-dras-  
we of man or of woman  
in byolence or in bylonye  
make to be drawe in chir-  
che or chircheperde / wher-  
fore the chirche or þ chir-  
cheperde is enterdypted or  
suspended. **A**nd al tho  
that ben agayne the ry-  
ghte of our lord þ kyng  
And alle tho that werre  
susteyne apenste the kyn-  
ge wrongfully. And alle  
tho that are comune rob-  
bers/rauers/or mansleers  
but it be theymselfe de-  
fendyng **A**nd al tho þ

ben agayne þ grete char-  
ter of the kynges/ þ is con-  
fermed of the Courte of  
Rome. And of alle tho þ  
falle wytnes bere wrong-  
ly/ namely in cause of ma-  
trymony in what courte  
soo it be/ or out of courte  
And al that fals wytnes  
brynng fourth in right of  
matrymony/ for to dyl-  
trouble man or woman/  
Or for to dylheryte ony  
man of lode or tenemete  
or ony other catell. And  
alle false aduorates þ for  
mede putte forth ony fal-  
se exceptyons or querellis  
thorugh the whiche the  
righte of matrymony is  
foridone/ or ony other ma-  
ner of righte in stede of  
Jugemente. And all tho  
that for mede or fauour/  
or for ony other enchesō  
malycyously man or wo-  
man brynng out of theyr  
good fame in so wyched  
Or make theym fore to

lese theyr worldly goodes  
or honoure/ or theym put  
wrongfully to theyr pur-  
gacyon of þ whiche was  
noo fame before. ¶ And  
all tho that malycyously  
destrouble or letten þ ry-  
ght presentement of ho-  
ly chirche/ there the very  
patrone sholde presente.  
And all þ therto procure  
with worde or dede or w<sup>f</sup>  
false enquest/ or with o-  
ther power ¶ And al tho  
þ malycyously dylspren  
the manndement of þ  
kynges/ to take a cursed  
man from the tyme þ he  
hath lepen in cursyng. ix  
dayes. & no remedy wyl  
seke. ¶ And alle thole þ  
pysoners destrouble w<sup>f</sup>  
false Jugemente/ or false  
enquest. ¶ And all tho þ  
theyr lpueraūce purchace  
agayn the righte of holy  
chirche. And all tho that  
mede take for to destrou-  
ble peas/ there loue shold



## Quattuor sermones

be and charyte. **¶** Dȝ stryfe  
mayntene with worde or  
dede. and tȝlle they haue  
gelde agayn theyr mede  
þ̄ they toke of theȝ. they  
mave neuer be alloyed.

**¶** And al tho that holde  
houles/maners/graūges  
of perlonēs/ bycaryes/ or  
of ony other man of ho/  
ly chirche agayne theyr  
wyll/or theyr attourneys  
wyll. **¶** And all tho that  
ony maner godemeuable  
or vnmeuable away bere  
with strenght or wrong  
fully away draw or wast  
of the whiche cursynge/  
they may not be alloyed  
tȝl they haue made satys  
faccyon to whom þ̄ wron  
ge is done. **¶** And al tho  
þ̄ ony maner of goodes  
with violence or malpce  
bere oute of holy chirche/  
stedde or abbey/ or houle  
of relygyon/whiche thac  
theris is layed or done  
for warandysse or locour

or for to be kepte. and all  
tho that þ̄ therto procure  
or assente. And alle tho þ̄  
theȝ mayntene or lussye  
ne. **¶** And all tho þ̄ haue  
layd hōde on p̄est or cler  
ke with malpce/but it be  
hymself defendyng. And  
all tho þ̄ sarraſyns coun  
seyle or helpe ayen cristē/  
dome. And all that theyr  
children wrongfully fa/  
der wyttyngly. **¶** Dȝ theyr  
children wyten ony other  
mā with malpce. **¶** And  
all tho that werpe or slee  
theyr generacyōs/or they  
re children destroye with  
drynkes or w<sup>f</sup> ony other  
craft. **¶** And all tho that  
falle mony make/or ther  
to assente. And all tho þ̄  
good mony clipp or there  
theȝ to auantage to dys/  
ceyue ony mā with. And  
all tho that falle þ̄ popes  
bulle/or countrifayte the  
hyngis seale. **¶** And all  
tho þ̄ bye or selle w<sup>f</sup> fals

measures/or false weygh-  
tes (þ is to say) to bye. w<sup>th</sup>  
one & selle with a nother.  
¶ And al tho þ false the  
kyngis standarde theim  
self wyttynge. ¶ And al  
tho þ ony testamente de-  
strouble/or chertoprocure  
with worde or with dede  
wherfore the dedes wyl  
is not fulfilled. And all  
tho that forwere theym  
vpon the hollydome. wyl-  
lyng & wyttynge for me-  
de/or for hate. for to doo  
ony man or woman to  
lese theyr worldly goodes  
or honour. ¶ And al rob-  
bers or reuers openly or  
penevely. by day or by ny-  
ghte. or ony mānes good  
stele/ wherfore they were  
worthy to haue Jugemēt  
And all tho þ withholde  
ony mānes good/þ haue  
ben spyred thysle in holly  
chirche theymselſe wytt-  
ynge ¶ And all tho that  
destrouble þ peas of holly

chirche/ Or of the londe.  
and all þ kyngis felons  
And alle tho that theym  
mayntene ¶ And al fals  
conspyratours/and al fal-  
se forwerers in assyles/  
or in ony other Courte.  
¶ And al those that ony  
falle pleyntes put fourth  
agayn the fraunchyse of  
holychirche/or of þ kyng  
or of þ reame. ¶ And all  
tho that offrynge þ are  
offred in holly chirche or  
in chyrcheyerde/or in cha-  
pell/or in oratory. Or in  
ony other stede within þ  
prouynce of Caunterbu-  
ry/ withholde or put a-  
waye in ony other place  
agayne the wille of the  
person or bycary/or theyr  
attourney in þ paryshe  
þ it is offred in. ¶ And  
al tho that theyr goodes  
awaye gyue for drede of  
dethe/ in fraude of holly  
chirche/or for to forbarre  
(theyr dectis payeng.



## Quattuor sermones

¶ And all tho that suche gyftes take. or therto helpe, or counseyle. And aile tho þ lette prelates or ordynaryes for to holde cōlystoyre/lesson or chapters/for to enquire of synnes & of excelle/ in goode amendement of mānys soule. ¶ And al wythes & all þ on them byleuey And all heretikes þ byleue not in the sacramete of the auter (þ is goddis owne body in flesshe and blood in fourme of brede and oþer sacramentes þ touchen helpe of mānys soule. ¶ And al Jogelers blurers (þ is to saye) þ yf ony man or woman lene theyr catell to mā or woman for ony auantage to take by couenaūte more or lesse than theyr owne. And yf there be ony suche founde in towne or cyte/ the cyte or þ towne sholde be enterdyte by þ

olde law/And nother done there masse nor sacramente vled tyll he were out therof. ¶ And all þ withholde tythes or withdraue theyr tythes wytyngly or malyciously to þ harme of holy chirche or tythes lette to be gyue of all the goodes/whiche þ ben commaunded and ordeyned to be gyuen by the lawe of holy chirche þ is to saye) of all frutes of yerdis cornys herbes, þ ware/frutes of trees/Of all maner bestis that are newyng of wulle/lambe And chese in tyme of yeare/of swannes/gees dowes/dukes/of bees/hony ware/ of hay also often as it newes. Of flaxe/of hempe/of wyndemylles/of all maner mylles/Of alle maner of marchandyse of chafferyng men/ & of men of craft ¶ And all those þ malyciously

or wistyngly ony of thise  
thēgis or ony other with  
holde/the whiche oughte  
to be gyue to holy churche  
by goddis law to harme  
of holy churche. And tho  
þ therto procure in worde  
or in dede.

**M**odus fulminādi sen  
tenciā. Prelatus alba in  
ductus cū ceteris sacerdo  
tibus. i ecclesia existētib⁹  
cruce erecta. candelis ac  
censis. stās i pulpito. pñū  
ciet verba que sequūtur.)

**E**x auctoritate dei pa  
tris omnipotentis ⁊  
beate Marie virginis. et  
omniū sanctorū. excomu  
nicamus. anathematiza  
mus. ⁊ dyabolo cōmenda  
mus. omnes. supradictos  
maledictores. et excomu  
nicati sint. anathemati  
zati. ⁊ diabolo cōmendati  
maledicti sint. in villis in  
campis in vijs in semitis  
in domib⁹. extra domos.

et in omnibus alijs locis  
stando. sedendo. iacendo.  
surgēdo. ambulādo. currē  
do. vigilādo. dormiēdo.  
comedēdo. bibēdo. ⁊ aliud  
opus faciēdo. et illos a lu  
minibus et omnib⁹ bonis  
ecclesie sequestram⁹. et dy  
abolo damnamus. ⁊ in pe  
nis inferni animas eorū  
extinguamus. sicut extin  
guitur ista candela ( nisi  
relipiscant et ad satisfā  
ctionem veniant.

**F**inita sententia ex  
tinguat lumē ad terrore  
pullantibus campanis.

**T**he bedes on  
the sondaye.

**Y**e shall knele downe  
on your knees/ and lyfte  
vp your hertes makynge  
your prayers vnto almy  
ghty God. for the good  
state and peas of al holy  
churche/ þ god mayntene/  
saue and kepe it. for our  
holy fader the pope with  
all his true college of car.

**G** in



## Quattuor sermones

dynallis/that god for his  
mercye hem mayntene &  
kepe in the righte byleue  
and it holde & encrease/&  
alle mysbyleue & herelye  
he lesse & destroye. ¶ Also  
ye shal praye for the ho  
ly londe/and for the holy  
crosse & Ihesu crist deyed  
on for the redempcyon of  
mannys soule/ & it maye  
come in to the power of  
cristen men/ the more to  
be honoured for our pray  
ers. ¶ Also ye shal praye  
for all archebyschoppis &  
byschoppys. And in espe  
cyall for the archebyschop  
of Caunterbery our me  
tropolytane. And for the  
byschop of. N.our dyocys  
san/that god of his mer  
cy gyue to theim grace so  
to gouerne and rule holy  
chirche/that it may be to  
the honour & worship of  
hym/and saluacyon of ou  
re soules. ¶ Ye shal also  
pray for abbottis/priours

monkes/chanoins/freres  
& for all men & wymme  
of relygyō/in what order  
estate or degree that they  
stonde in/frō the hyghest  
estate vnto the lowest de  
gree. ¶ Ye shal also praye  
for al theym & haue char  
ge & cure of cristen men/  
nys soules/as curates/per  
sones/vycaryes.prestes &  
clerkis. And in especyall  
for the persone & Curate  
of this chirche. & for alle  
the prestes & mynysters  
that serue therein/or haue  
serued therein. And for all  
theym that haue taken  
ony order/ that god geue  
theym grace well to kepe  
and to obserue it to & ho  
nour and helthe of theyr  
soules. ¶ Ye shal also  
praye for the vnyte & pe  
as of alle cristen reames/  
And in especyall/ for the  
good state peas & tran  
quylltye of this reame of  
England. for oure lyege

Hen. 7

**L**orde þ kyng/ that god  
for his grete mercy/lende  
hem grace so to gouerne  
and rule this reame/that  
god be pleased and wor-  
shipped/and to profyte &  
saluacyon of this londe/  
¶ Also ye shall praye for  
our lyege lady the quene  
my lorde the pryncce/And  
all the noble progenye of  
theym. for all dukys/er-  
lys/barons/knyghtes/ &  
suyres. And al other lor-  
des of the kynges coun-  
seyle/whiche haue ony ru-  
le & gouernaunce in this  
londe. þ god gyue theym  
grace soo to counseyle/ru-  
le/and gouerne/that god  
be pleased / the londe de-  
fended. and to the profy-  
te and saluacyon of alle  
the reame)

¶ Also ye shall praye for  
the peas. bothe on londe  
and on the water/ þ god  
graunte loue and charyte  
amonge all cristē people

¶ Also ye shall praye for  
all our parysshens where  
they be on lode or on wa-  
ter. that god saue theym  
from all maner of peryl-  
lys/and for alle the good  
men of this paryshe. for  
theyr wyues. childeren &  
meyne. that God theym  
mayntene. saue and kepe  
¶ Ye shal also praye for  
all true tythers/that god  
multeplie theyr goodes.  
and encrease. for al true  
telyers þ labour for our  
sustenaunce that telye the  
erthe. ¶ And also for all  
the graynes and frutes/  
þ ben sown set or doon  
on the erth or shall be do-  
ne. that God sende suche  
wederynge. þ they maye  
growe encrease and mul-  
teplye to the helpe & pro-  
fyte of all mankynde.  
¶ Ye shall pray for all true  
shyppmen & marchaūtes/  
where that they ben on  
londe or on water. that



## Quattuor sermones

God kepe theym from  
alle perellys/and brynge  
theym home in safte w<sup>e</sup>  
theyr goodes/ shyppes &  
marchaūdyles to þ helpe  
comforte and profyte of  
this reame. ¶ Ye shall al  
so praye for theym þ fyn  
de ony lyghte in this chir  
che or gyue ony bequeste  
book/belle/chalyce/or ves  
tymentse/surplys/aulter/  
clothe/or to wayle/londes  
rentes/lampe or lyght/or  
ony other adournement  
wherby goddis seruyce is  
the better seruyd sustey  
ned and mayntened. In  
redynge and syngynge.  
And for alle theym that  
thereto haue counseyled/þ  
God rewarde and gelde  
it theim atte theyr moost  
nede. ¶ Also ye shal praye  
for all true pylgrymes &  
palmers/ that haue take  
theyr waye to Rome/to  
Jherusalem. to Saynte  
hatherynes/ or to saynte

James/D: to ony other  
place/that god of his gra  
ce geue theym tyme and  
space well for to goo and  
to come to the profyghte  
of theyr lyues and soules.  
¶ Ye shall also praye for  
alle theym that ben syke  
or dyleased of this payrl/  
she/þ god sende to theym  
helthe the rather/ for our  
prayers. for all the wpm  
men that ben in oure la  
dy bondis & with childe  
in this parisse or in ony  
other/that God sende to  
theym fayr deliuerance  
to theyr childerey / right  
shape/name and cristen/  
dome/and to the moders  
purgyfycation. ¶ And for  
all theym that wolde be  
here and may not for sy  
kenes/or trauayle/or ony  
other leeffull occupation.  
that they maye haue par  
te of alle the good dedes  
that shall be doo in this  
(place or in ony other.

**¶** Also ye shall pray for all theym þ ben in goode lyfe/þ God theym holde longe therin. & for theim þ ben in dette or dedely synne/ þ Jesu crist byng theym out therof the rather for oure prayers.

**¶** Also ye shall pray for hym or her/that this day gaaf the holy brede/& for hym þ fyrst began. & lengeste holdeth on þ god rewarde it hym at the day of dome. & for all theym þ do wyll or saye you gode/ þ god gelde it theym at theyr nede. & for theþ þ other wolde þ Jhesu crist amende theim. for all chile. & for alle cristen men & wymmen ye shal saye a Pater noster. Ave. Deus misereat nostri. Gloria pti. Kyrieleyson. xpel. kyriel. Pater noster. Et ne nos. Sed libe. v. Ostende nobis. Sacerdotes tui. Oñe saluū fac re

gem. Saluū fac populū. Oñe fiat pax. Oñe exaudi. Oñs vobis. Memus. **¶** Ecclesie tue q̄lumus. **¶** Deus in cuius manu. **¶** Deus a quo sancta &c. **¶** ferdermore ye shal praye for al cristen soules for archbyschoppis & byschoppys soules. & in especyall for al that haue ben byschoppys of this dyspce. And for alle curates persones & bycaryes soules. And in especyall for theþ þ haue ben curates of this chirche. And for þ soulis that haue serued in this chirche. **¶** Also ye shall praye for the soulis of all cristen kynges and quenes. & in especyall for the soules of theym that haue ben kynges of this reame of Englund. And for alle thole soules þ to this chirche haue gyuen book belle/chalpyce or vestemente. Or ony other



## Quattuor sermones

chynge/ by the whiche þ  
 seruyce of God is better  
 done/ & holy churche wor  
 shipped. ¶ Ye shall also  
 praye for youre moders  
 soules/ for youre godfads  
 soules/ for your godmodrs  
 soules/ for your bretheren  
 & susteren soules/ and for  
 your kynnes soules/ and  
 for youre frendes soules.  
 And for all þ soules that  
 wee beyn bounde to praye  
 for. And for the soules þ  
 beyn in the paynes of pur  
 gatory/ there abydyng þ  
 mercy of almyghty god  
 ¶ And in especyall for  
 theim þ haue mooste nede  
 & leest helpe. that god for  
 his endelesse mercy lesse  
 & mynysshe theyr peynes  
 by the moyen of our pray  
 ers/ & bryng theim to his  
 euerlastyng blyss in he  
 uen. And also of þ soule  
 of. M. D. of theim þ on  
 suche a daye this weke  
 we shall haue the anny?

uersarye. ¶ And for alle  
 cristen soules ye shall de  
 uoutely saye a Pater no  
 ster. & an Ave ¶ psalmus  
 ¶ De profundis clama.  
 with this collette ¶ Dñs  
 ¶ Solue quelumus  
 ¶ Dñe aias famuloꝝ  
 tuoꝝ. pontificũ. regũ. sa  
 cerdotũ. parentũ. parochi  
 anoꝝ. amicoꝝ. benefacto  
 rum nostroꝝ. & omniũ fi  
 deliũ defunctorũ. ab om̃i  
 vinculo delictoꝝ. vt in re  
 surrectionis gloria inter  
 sanctos & electos tuos res  
 suscitati respirent. ) per  
 christum dñm nostrum)

¶ finitum westmonaste  
 rio. Anno r̃c. lxxxvi.

Registrum quaternoꝝ. )

A B C D E F G

o. s. o

+



absolue 26.

maumentry .i.e. Idolatry. Mawmet or Mawmette (a contraction of Mahomet) used for a false God, an Idol. so Chaucer in The Parson's Tale.

Wright's Edition page 205. 1<sup>st</sup> Column, 5 lines from the bottom:

What difference is there betwixt an Idolaster & an avaricious man? but that an Idolaster, peraventure he hath nat but a Mawmet or two, & the avaricious manne hath many.

dying Person described. fol. XXI.

Winefred. 26. p.

ShereThursday, why so called. fol. XXXVII. 2.

Pontius Pilate, fabulous acct of his birth &c. fol. XLII.

Wytsonday, why so called. fol. LIV.

Trinity, an Illustration of — LIX in bsgd.



Libera fides nati  
in hunc mundo non ex parte  
propter suam naturam

Hubet virtut. Injuncta  
Beatus Corpus et ultra  
propter sanctimoniam

Hic admodum Sancti Crappa  
repleti sunt ceteri sancti  
superabunt omnia

Homines libri edicunt  
fulget sicut comas  
intra pura preciosa

Papa misit subit ielu  
melius in sui ceteri  
Et promat opima

Libera repleti qui edicunt  
et in omni potest committit  
pragmatica subtilia

Sabina hic superavit  
falso fulsi, quia parturit  
paula, et p. omnia.

legat qui vult sui exari  
et ceteri quia non sperare  
Hic exarant cunctis

Si quis stultus credat ielu  
et incedat sicut ceteri  
Excedat repleti

ations refs. See Sermons page 24. a large

1236 legule.

c Becket

1X in quotation form

Annals of the Memorabilia of the late King Henry

Thomas Willoughby